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VOL. XIII. No. 51. CHICAGO, SATURDAY, MARCH 21, 1891. WHOLE No. 646.

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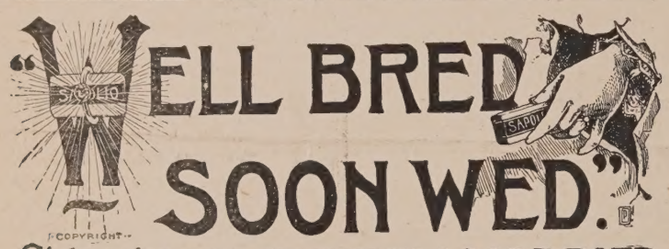

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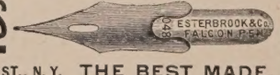

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The Living Church.

SATURDAY, MARCH 21, 1891.

PALM SUNDAY HOSANNA.

BY M. A. T.

Hosanna to the Son of David!
Hosanna in the highest!
O Zion, boughs of palm thou wavest,
And yet for grief thou sighest.

Hosanna to the Son of David!
Hosanna in the highest!
Lo! thorns are springing up to crown Him,
While songs of praise thou triest.

Hosanna to the Son of David!
Hosanna in the highest!
See that thou mourn the sins that pierce Him,
While at His feet thou liest.

Hosanna to the Son of David!
Hosanna in the highest!
O let thy heart and soul adore Him,
While thou Hosanna criest.

Hosanna to the Son of David!
Hosanna in the highest!
Already, Lord, we see Thy Passion;
Thou, groanest, bleedest, diest!

Hosanna to the Son of David!
Hosanna in the highest!
Hail, Thou Who comest unto Zion
And all her need suppliest!

Philadelphia, Passiontide, 1891.

CANON CREIGHTON, the Bishop-designate of Peterborough, will be consecrated in Westminster Abbey on St. Mark's Day, April 25th, at the same time with Dr. Davidson, the Bishop-elect of Rochester.

THE Board of Missions has issued a spirited mission hymn for Easter, "Tell it out among the heathen." It is published with music, with the request that Sunday schools shall sing it at their Easter festivals. Dr. Langford will supply copies upon application.

ARCHDEACON HOLMES, of St. Kitts, was to be consecrated Bishop of Honduras, at the Cathedral at Bridgetown, Barbados, on March 1st All the West India bishops were expected to take part in the ceremony of consecration.

THE Bishops of the Province of South Africa have elected the Rev. Father Puller, Missionary Bishop of Zululand. Fr. Puller is a member of the Society of St. John the Evangelist, known as the Cowley Fathers. He has spent much time in South Africa, and accomplished remarkable results in his missionary work.

THE decision of the Rev. Mr. Swentzel, Bishop-elect of Yedo, whose letter of declination reached us as we were going to press last week, will be received as a satisfactory solution of a difficulty which seemed to make his position delicate and anomalous. The letter itself is as good evidence as we could wish of the wisdom of the choice of the House of Bishops. It exhibits the prudence and wisdom which are eminently needed in the head of our mission in Japan. If, after the return and report of Bishop Hare, it shall be deemed wise to continue our mission at Yedo, the Church will generally approve the appointment of Mr. Swentzel for that important post.

The Interior (Presbyterian), has the following comment on the McQueary case:

It is said that the ecclesiastical court will decide that the indictment against him is sustained, three of the commission of five having agreed to that verdict. We do not see how any other verdict could be rendered. But there is this about this case to which we wish we could bring the special attention of our own Church. Mr. McQueary was not denounced, misrepresented or misconstrued. He was tried impartially and dispassionately. No animosity was engendered in the case. It was a calm, just, and charitable proceeding. The effect will therefore be most excellent. The Presbyterian Church, as well as the Episcopal Church, is much too dignified, confident, and secure, to allow itself to fall into passion. We can and will vindicate our standards, but it will be with abounding charity, wisdom, and calmness.

The Churchman, commenting upon the tardiness of the verdict, says: "Whatever the cause of it may be, it is making a deplorable impression on the minds of many members of the Church."

THE Queen has approved the appointment of the Rev. Thomas William Jex-Blake, D. D., rector of Alvechurch, to the deanery of Wells, in the room of the Very Rev. E. H. Plumptre, D. D. Dr. Jex-Blake, says *The Times*, was born in London, on Jan. 26, 1832 He entered Rugby School as a pupil of Mr. Cotton, in 1844. In 1851 he was elected a scholar of University College, Oxford, where he graduated in 1855, obtaining a First Class in Classical Honors both in Moderations and in the Final Schools. The degree of D. D. was conferred upon him in 1873. He was ordained in 1856, and became an assistant-master at Rugby in January, 1858, and, ten years later, principal of Cheltenham College. Dr. Jex-Blake was appointed head master at Rugby at a difficult period of the school's history, succeeding in Feb., 1874, Dr. Hayman. He resigned in 1877, and was then appointed to the rectory of Alvechurch, Redditch.

A CASE that is exciting considerable interest came on for hearing before the Newton Bench of Magistrates, when the Rev. Langley Pope, of Newton, was summoned by the church wardens of Highweek parish for obstructing the services and "brawling in church." The incident, which has given rise to the magisterial proceedings, occurred on the 8th inst, when it is alleged that Dr. Pope, evidently objecting to the method in which the Blessed Sacrament was being administered, snatched the chalice from the officiating priest's hands, and instead of immediately returning it to him, offered it to the communicant kneeling next to him. The communicant (a well-known resident of Newton) refused however, to receive it from him, and, after a painful delay, Dr. Pope was obliged to return it to the officiating clergyman. The rev. doctor is a prominent member of the Church Association; but it is stated that the ritual observed at Highweek church is by no means of an elaborate or advanced character. The defendant (who offered a full apology) was fined forty shillings, including costs.

NEWS has just been received from the south end of the Victoria Nyanza up to Dec. 13th, 1890. It will be remembered that Bishop Tucker with his party of six European missioners arrived, "full of health and strength," at Usambiro, after just three months' journey from the coast, on Oct. 18th, 1890. The Bishop and his colleagues were here detained for six weeks, anxiously awaiting the return of the mission boat which the Rev. R H. Walker had taken across the lake ten days before in order to secure canoes for the conveyance to Uganda of the entire party. It was during this detention that two of the missionaries died, and the Bishop himself suffered from four successive attacks of fever, from the last of which he was just recovering when, on Nov. 28th, the mission boat returned to Usambiro. On Dec. 4th, the Bishop, accompanied by several companions, started for the voyage across the lake, leaving the Rev. J. V. Dermott and Mr. D. Deekes, at Usambiro, with instructions to move their quarters to Nasa, on Speke Gulf.

SINCE our editorial on the MacQueary case was in type, the papers publish the following dispatch from Cleveland, giving the decision as rendered on Monday: The ecclesiastical court, which has had under consideration for three months the charge of heresy made against the Rev. Howard MacQueary, has at last decided upon the guilt of the accused. An all-day session was held to-day at Trinity House. About 6 o'clock a vote was taken, resulting as follows: Guilty—The Rev. Messrs. Y. P. Morgan, A. B. Putnam, and Henry D. Aves, all of Cleveland. Not Guilty—The Rev. Messrs. George F. Smythe of Toledo, and W. H Gallagher of Painesville. The verdict having been determined to be that of guilty, an effort was made to decide upon what punishment to recommend to Bishop Leonard as fitting to be inflicted upon Mr. MacQueary. The canons provide that in a case of this kind the punishment may be to admonish, suspend, or depose, and that the Bishop may inflict a lighter grade of punishment, but not a more severe one, than the court recommends. Upon the question of punishment the vote stood: Morgan and Putnam for deposition, Aves for suspension, and Smythe and Gallagher for no penalty. At this point the court recessed till the evening.

THE Rev. Christopher George Barlow, vicar of St. James' pro-Cathedral, Townsville, has been unanimously elected by the Synod of the diocese of North Queensland to the bishopric vacated by the translation of Bishop Stanton of Newcastle. Mr. Barlow is a very young man for the high position to which he has been called, having been only ordained priest in 1882. He accompanied Bishop Stanton out from England in 1880. He studied for a time under Mr. Maclaren, the present missionary to New Guinea, to whom he was afterwards licensed as curate at Mackay. In 1882 he was appointed vicar of St. Paul's, Charters Towers, and from 1685-6 he acted as mission chaplain; he became vicar of St. James', Townsville, in 1886, and the following year received the appointment of an Hon. Canonry. He has no University degree, is reported to be a good preacher, and has made himself very popular throughout the diocese over which he has been called to preside. He is a moderate High Churchman.

AT the last meeting of the Board of Managers, letters were submitted from Bishops Boone and Williams, and a number of the missionaries in China and Japan. Bishop Boone reported that they were proposing to proceed with the building of the new church at Hankow, up to the point that could be paid for with the money already contributed ($4,000), in faith that the remainder of the $10,000, the sum approved by the Board, would soon be given. Information came from the Standing Committee in Japan that the erection of the new building for St. Agnes' school, Osaka, had been begun, and that the plan involved the use of one of the present mission residences as the teachers' house, and necessitated the erection of a new house for the Rev. Mr. McKim's occupancy. It is hoped to bring the whole cost within the $15,000 asked for this purpose, and towards which it is earnestly hoped specific contributions will be received. Edward M. Merrins, M. D., of St. George's church, New York, was appointed a medical missionary, to be stationed at Wuchang, China, to fill the place made vacant by the resignation of Dr. Deas. An appropriation of $900 was made for the repairs upon the house recently purchased for Bishop Ferguson, at Monrovia. The Bishop is very anxious for the appointment of a clergyman for the station at Bassa, and for a superintendent at Cape Mount Station. The Rev. Dr. Satterlee and Mr. J. Pierpont Morgan were added to the committee on the Church Missions House, and that committee were, by resolution, instructed to consider the possibility or advisability of disposing of or enlarging the present site bought for the building, or the acquisition of a site elsewhere.

JAPAN.

The Rev. Henry C. Swentzel, Bishop elect of Japan, has forwarded to us for publication, the following communication, declining the call:

ST. LUKE'S RECTORY,
Scranton, Penn., Mch. 7, 1891.

REVEREND FATHER IN GOD:—I am in receipt of a communication from the Bishops of Central Pennsylvania, Missouri, and Delaware, notifying me that at a meeting of the House of Bishops convened in the city of New York, Feb. 4th, 1891, I was unanimously nominated Missionary Bishop of Yedo. A call to the Episcopate is certainly the most distinguished honor which can fall to a son of the Church, leaving room for no nobler ambition, save a longing to please God and to be a faithful steward of the holy mysteries. The unanimity of the above action endues its appeal with an imperativeness to which only insuperable obstacles may not yield; and when there is added the cheering fact that the empire of Japan is to-day "an open door" for missionary endeavor, the burden of proof is clearly upon him who would decline to obey such a summons.

Ordinarily in case of an election to the episcopate of a missionary jurisdiction, as to that of a diocese, the question of acceptance or non-acceptance comes to the person elected, unembarrassed by condition and circumstances which attend the problem now confronting me. Since the meeting of the House of Bishops, additional information concerning ecclesiastical affairs in Japan, has inspired a growing sentiment that it may be unwise to proceed further until report shall have been made by the Bishop of South Dakota, whose appointment as an envoy to visit that country is justified by his spiritual attainments and ripe experience, and whose temporary residence there, besides supplying the immediate needs of episcopal supervision, will enable the Church to acquire more accurate knowledge of that interesting field. A Missionary Bishop with permanent jurisdiction might easily hinder the possible outcome of the missionary conference, soon to assemble at Tokyo for the purpose of deliberating upon plans and principles for the formation of a national Church. At all events, I cannot be indifferent to the doubts which are entertained as to the wisdom of sending a bishop to Japan at this juncture; and in the face of issues which may arise to make the position of the bishop both trying and anomalous, I am confident that the dictates of prudence require me to write this note of declination.

The peculiar circumstances have released me, as I solemnly believe, from the necessity of studying the sundry moral, ecclesiastical, and other important considerations which, if the situation were otherwise, would have received devout attention. Although these too might have commanded a negative answer, I have not been obliged to incur the responsibility of really passing upon them, nor upon my willingness to take up the Cross for Christ's sake. Rather has it seemed that the sole behest of duty in this instance, bade me deal with a simple matter of practical judgment and Christian expediency.

In view of the facts, therefore, I am constrained humbly to decline to accept the honorable office to which I have been invited by the unmerited partiality of the House of Bishops.

With great respect, I am very faithfully,
Your son in the Church,
HENRY C. SWENTZEL.

The Rt. Rev. J. Williams, D.D., LL. D.,
Presiding Bishop.

CANADA.

Arrangements for the Lenten services in the churches seem to have been very complete this year. In the diocese of Huron the Bishop preached in Memorial church, London, on Ash Wednesday, and he preaches every Friday during Lent, in St. Paul's cathedral, in the same city. St. Paul's church, Kerwood, was consecrated by him on the 15th. This church which had a large mortgage on it two years ago, is now entirely free from debt. A new church is to be erected at Kingsville in the same diocese, one individual having sent the Bishop a cheque for $3,000 for the purpose. The generous donor's name is withheld at present, but the Bishop promises to give it when he attends the dedicatory services of the new church. A new branch of the Woman's Auxiliary has been formed in connection with St. James' church, Parkhill. At the Indian Mission, Walpole Island, cottage meetings are held during Lent in various places on Tuesday and Friday evenings.

The Rural Deanery of Durham and Victoria held its last regular meeting at Port Hope. After the business meeting in the afternoon, a service was held in St. John's church in the evening, in which a number of the visiting clergy took part. The anniversary services in connection with St. Paul's church, Uxbridge, diocese of Toronto, took place on the 15th. The collections at the two services amounted to considerably over $300. A short service for business men is held during Lent, at St. James' Cathedral, Toronto, three times a week in the middle of the day. This service lasts about twenty minutes, during which time the rector gives a short address. The 22nd anniversary of the opening of St. John's church, Port Hope, was celebrated by special services on the 8th. The Canadian Brotherhood of St. Andrew convention, held in Toronto in February, was very successful. At the Sunday evening service held in St. James' cathedral, the address was given by the Rev. Dr. Adams, of Buffalo. The Bishop of Toronto presided at the meeting on Monday evening in St. James' school house. The Bishop of Niagara was present and spoke briefly. Mr. Henry A. Sill, of New York, also addressed the meeting.

More than $500 has been already collected for St. Peter's Home for Incurables, Hamilton, diocese of Niagara. The work of Confirmation classes throughout the diocese is being vigorously carried on in preparation for the Bishop's annual spring visitation. The Bishop of Qu'Appelle visited Guelph on the 7th, when a reception was given him in the schoolroom of St. George's church. The Bishop, in connection with the other bishops of the ecclesiastical province of Rupert's Land, has been asked by the Board of Missions to deliver a series of addresses in Eastern Ontario. Speaking in St. Catherine's, where he began his work, he said that he had not come to press upon them the particular needs of his own diocese, but simply to try and enlist their sympathy for the great and ever-increasing field of mission work in the North-West. When Dr. Anson went to Qu'Appelle six years ago he had only two clergy, whereas now he has 22.

A sum of $500 has been given to the church at Amherst Island, diocese of Ontario, by Major Maxwell, the great landlord of the island, which will almost free the church from debt.

The news of the death of Bishop Lewis' mother reached him on his way home from his southern tour, and he hurried home to be present at the funeral.

The collection at the annual missionary service at St. Paul's church, Kingston, was largely in excess of the collection for the some purpose last year.

The synod of Ontario has offered for sale debentures to the value of $25,000.

A donation of $4,000 toward rebuilding Bishop's College School, Lennoxville, diocese of Quebec, lately destroyed by fire, has been promised by Mr. Robert Hamilton, of Quebec. Attention has been called lately to a church in this diocese, St. James'. Three Rivers, which is said to be probably the oldest church building belonging to the Church of England in the Dominion. It was long ago the Recollet Monastery, but in 1820 was granted to Dr. Mountain, first Anglican Bishop of Quebec, by the Government, to be used forever as a parish church and rectory. It was formally consecrated and dedicated to St. James ten years later.

The Bishop of Algoma held a Confirmation service at the church of the Epiphany, Sudbury, on Sexagesima Sunday. The rector is preaching a course of sermons in this church during Lent on the Temptation of our Lord. The Algoma Indian Homes Committee held its monthly meeting at Bishophurst, Sault Ste Marie, on the 10th. The financial position of the Homes was reported to be unsatisfactory by the Rev. F. E. Wilson.

Several improvements have lately been made in the various parishes in St. John, diocese of Fredericton. St. James' church is just having its new organ placed in position, and the fine new parish hall of St. John's church is an ornament to the city. The deanery of St. John's met in session in St. James' church on the 17th. A resolution was passed unanimously condemning the holding of Sunday funerals. A committee was appointed to confer with other religious bodies, to, if possible, entirely prevent the same. Twenty-five candidates were confirmed at St. Mary's church, Fredericton, on the 8th, by the Bishop Coadjutor.

The health of Bishop Courtney of Nova Scotia, is slowly improving, but it will be long before he can take up his work again. Rest and complete change of air are advised by his doctors, and the South of Italy mentioned as most suitable.

There is a devotional meeting for men, lasting a quarter of an hour, every day during Lent in connection with the Church of England Institute, Halifax.

In four parishes in the diocese of Montreal there are now established Chapters of St. Andrew's Brotherhood. The Ministering Children's League of St. James the Apostle, Montreal, has given much assistance toward supplying a free breakfast on Sunday mornings in the Richmond Square mission hall. This mission is the chapel of St. James the Apostle. Hymns are sung, and an address given by the clergyman in charge. All who are cold and hungry are welcome.

The fifth annual meeting of the Montreal branch of the Woman's Auxiliary opened on the 26th with the celebration of Holy Communion in the Cathedral by the Bishop.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

CITY.—The third annual meeting of the Girls' Friendly Society, of this diocese, was held at St. James' church on Tuesday, March 10th. At 11 A. M., the Holy Communion was celebrated by the Rev. E. R. Bishop, archdeacon, assisted by the Rev. C. R. D. Crittenton, of All Saints', Ravenswood. The sermon, which was appreciated by every one present, was by the Rev. E. A. Larrabee, of the church of the Ascension. Immediately after service, a bountiful luncheon was served by the ladies of St. James in the G. F. S. House. The business meeting, at 2 o'clock, was opened with prayer by the Rev. Mr. Larrabee. There was a large attendance, Miss Groesbeck presiding. The reports of branch secretaries showed progress in the work, and unflagging zeal. The following officers were re-elected: Miss Fanny Groesbeck, president; Mrs. Nelson W. Perry, vice-president; Mrs. Thomas S. Howell, secretary and treasurer. We may safely say that the G. F. S. in Chicago is on a firm footing, and has both the desire and the ability to accomplish large results.

The Bishop visited St. Barnabas' church, 40th st., on Sunday afternoon, and confirmed five persons, presented by the Rev. C. C. Tate, the priest in charge. In the evening, he confirmed 21 at the church of the Ascension and addressed them. On Sunday morning the Bishop of Springfield, acting for the Bishop of Chicago, visited St. Andrew's church, preaching and confirming the candidates presented. The Rev. Mr. DeWitt, the rector of the parish, is still confined to the house, and was unable to be present at this service. In the evening, Bishop Seymour preached and confirmed 27 at St. Clement's church.

At 4 P. M., Passion Sunday, the Bishop of Springfield, acting for the Bishop of Chicago, went to St. Luke's Hospital, and receiving the class of ten adults presented by the Rev. Percival McIntire, the chaplain, administered to them the apostolic rite of Confirmation. The Bishop's sympathetic words to the class were heard with deep reverence by the large congregation present.

The Rev. Floyd W. Tomkins, Jr., rector of Christ church, Hartford, Conn., has accepted the rectorship of St. James' church, and will take charge about May 1st. Mr. Tomkins is not a stranger to the West, having served for some years in Colorado and Wyoming, and, later, at Kenosha, Wis.

Christ church, Woodlawn Park, has a boy choir in training, which will be introduced at Whitsun Day. It will probably take part in the Diocesan Choir Festival.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—The vestry of the church of Zion and St. Timothy have decided to erect an altar and reredos in the new church on west 57th st., (which is to be one of the largest in the city), to the memory of the late Rev. George Jarvis Geer, D. D., who was for nearly 30 years rector of St. Timothy's church. This will give to the numerous warm personal friends of Dr. Geer the opportunity desired by many, of participating in a loving memorial to the sterling worth of one of the most earnest and faithful workers in the Church. Subscriptions for this purpose are being received by Mr. J. J. Smith, senior warden and treasurer, 362 West 57th st.

Much interest has been created by the announcement that revised plans for the Cathedral have passed the preliminary stage of presentation to the trustees. A story that one of the four firms of architects now competing—the firm of Potter & Robertson—had withdrawn from the contest, is denied on authority both of the firm itself and of the trustees. The rumor arose through a slight delay of this firm in giving the finishing touches to their design, in consequence of which the plans did not reach the trustees in full at the same time with the plans of the other firms, though handed in almost immediately afterward. One version of the rumor went so far as to intimate that as a partner of the firm was a relative of Bishop Potter, they would not on that account proceed further. It ought to be understood, however, that the plans originally submitted by architects from all over the world in 1889, were accompanied by sealed envelopes containing the names of senders, so that no favoritism was possible, as no one knew the authorship of the plans. From these, four designs were picked out on their intrinsic merits, with a view to further elaboration. It is these four plans, so elaborated, that have now been submitted to the trustees. The firm of Potter & Robertson claim the rights of any other firm in such a matter, and see no reason why, after having been asked to elaborate their original plans, they should step aside. Any point of relationship is quite as likely to work against them as otherwise, and no one questions the fairness and impartiality of the trustees. The question of a plan rests simply on its merits, no matter who the architects may be, and steps will be taken to assure the popular verdict on the question of fitness. It is now stated that the public exhibition will be held at the See House in a few days. The plans will probably remain in view until the middle of April. But a long time may elapse before the trustees arrive at any decision, and it is by no means certain that any one of the four designs now submitted will be finally selected. The exhibition will none the less be an event in the history of ecclesiastical art in this country. It is significant to note that people of all denominations are taking the keenest interest in the whole matter.

As intimated in a recent number of this paper, the contest over the will of the late Daniel B. Fayerweather who bequeathed $2,100,000 to colleges throughout the country, was practically brought to an end by the action of the executors in filing a deed of trust for the disposition of the estate. Last week legal steps were taken to complete a settlement of all the remaining difficulties, including a liberal provision for the widow and all relatives concerned. As a consequence, the case has been removed from the courts, and the generous intention of the testator will be carried into effect, as also the deed of trust which amplifies the provisions of the original will. The result will be the distribution of between $6,000,000 and $8,000,000 in gifts to public institutions, the Church benefiting very largely and liberally.

The church of the Ascension, the Rev. E. Winchester Donald, D. D., rector, has for some time past been collecting funds for the erection of a building to accommodate St. Agnes' Nursery, an active charity connected with the parish. The sum of $10,000 is needed and is all but secured. The charity itself has had an existence of some three years, during which period its record has been one of steady growth.

Work on the new edifice of St. Michael's church, the Rev. Dr. Peters, rector, is rapidly progressing, and it is hoped that the congregation may occupy it for worship in the early autumn. The estimated cost is $150,000. The church is to have a chime of bells placed in its tower.

On the evening of the 4th Sunday in Lent Bishop Potter made a visitation to Calvary church, the Rev. Dr. Henry Y. Satterlee, rector, and confirmed a class of 49 persons.

On Sunday afternoon, March 15th, a special musical service took place at the church of the Ascension, when Gounod's "Gallia" was rendered.

At Grace chapel Bishop Potter administered Confirmation on the afternoon of last Sunday. In the evening the Rev. Geo. F. Nelson, minister in charge, preached the anniversary sermon of the Knights of Temperance, the service being choral.

At the recent visitation of the Bishop, 28 were confirmed at the church of the Redeemer, the Rev. Dr Shackelford, rector.

Emmanuel House, the mission centre in New York, of the Church Society for Promoting Christianity among the Jews, is being thoroughly overhauled and repaired; and several important alterations are being made, the result of the steady growth of the work. Services are weekly held in Emmanuel chapel, in the English and Hebrew languages. The Hebrew translation of the Prayer Book of the Church of England, is in use under a license from the Bishop of New York. Jews are constantly present and take earnest part in the services. A brotherhood of Jewish Christians is attached to the chapel. A day school and three night schools are maintained under encouraging circumstances. The voluntary visits made by Jews to the missionaries during the past year, for purposes of religious inquiry and instruction, were more numerous than ever before.

The Bishop of Maine has been in New York during the past week, aiding the effort to increase the permanent endowment of the Episcopate of his diocese.

The anniversary of the Church Society for Promoting Christianity amongst the Jews, auxiliary to the Board of Missions of the Church, was held Sunday afternoon, March 15th, in the church of the Heavenly Rest. A number of the clergy were present in the chancel. After prayers, by the Rev. D. Parker Morgan, D.D., the report was read by Archdeacon Stevens, of Brooklyn. It referred to the present drift of the Jews away from Judaism, as being in itself a powerful call for Christian work in their behalf. As to results, the society had no cause to dread comparison with similar work; like effort accomplishing like results in the common mission field of the Church. The growth, despite all obstacles, was real. Work was purely spiritual, no temporal aid being given. Co-operation of parochial clergy has been largely secured in almost every diocese, and special missionaries have been appointed in large centres of Jewish population, where such have been found to be a practical necessity. Attention has been prominently given to Christian educational work for Jews, and a messianic and missionary literature has been scattered among them, together with the Scriptures, in Hebrew, English, German, and other languages. The total of publications for the year has been 46,500 copies, income $19,440.82. The latter, with the exception of a few "specials," has been used in the general missionary appropriations. The society feels great cause for encouragement, but needs larger means to enable it to extend and strengthen the work—a work which has special claims on the Church, as being among the people of the Bible. The bishops of the Church have nearly all united in special and strong appeals to their dioceses for Good Friday offerings. At the close of the report, a sermon on the subject was preached by the Ven. Alexander Mackay-Smith, D. D., Archdeacon of New York.

Mr. John S Kennedy of Wall st., has just purchased a property at the corner of 4th ave., and 22nd st. near Calvary church, with the intention of erecting a building in which all the important charitable organizations of the city can establish their headquarters, and which will occupy the same relation to the charities of New York as the Bible House now does to its religious institutions. The proposed building will cost $400,000. It has been decided that it shall be the headquarters of the Charity Organization Society, the Association for Improving the Condition of the Poor, the Children's Aid Society, and the New York City Mission and Tract Society. With the three former, Churchmen are intimately connected. The ownership of the edifice will be vested in trustees, to be chosen from the societies named. Any other charitable organizations desiring to do so, may have offices in the building at a nominal rent, and such portions as are not thus occupied, will be let out for business purposes. By this means, the building will be made self-supporting. If there should be any surplus, it will be devoted to the four charities named. In addition to offices, there will be a large hall in which to hold meetings, and possibly a library on charitable and social topics. The edifice will be known as the United Charities Building. It will not occupy the whole of the ground just purchased; but there is expectation that the land will be required at some future time for other structures in enlargement of the original design. The plot measures 100 by 150 feet, and the location is one that will be permanently central and accessible.

The committee appointed at the conference of all religious bodies of the State, held at the University of the City of New York, last autumn, with the object of promoting a greater amount of wholesome moral teaching in the public schools, has just taken an important step forward. It has perfected an organization called the "League for Moral Instruction in the Public Schools," composed of leading representatives of all denominations in the State. Ven. Archdeacon Stevens, of Brooklyn, is chairman, and the Rev. G. S. Payson, of the Presbyterians, is the secretary. The policy of the League will be considerate and conservative. It will limit its aims loyally within present laws and institutions. There is a needed field for its work, and practical good ought to result. The movement has attracted much sympathy from the best elements of citizenship all over the State.

SING SING.—On the 4th Sunday in Lent, Bishop Potter confirmed a class in Trinity church. The parish is striving to push forward the erection of its new church edifice, for which $40,000 has already been raised. The foundations are laid, and the work of construction is steadily proceeding. It is hoped that the building will be ready for worship by the month of December next, if not earlier.

ANNANDALE.—Bishop Talbot, of Wyoming, delivered the fourth of the Lenten lectures before the students of St. Stephen's College, last Monday. The Very Rev. the Dean of Albany Cathedral, delivered the fifth on Thursday. A Brooklyn clergyman has established a prize of $20 for the best essay on "Intemperance and how it can be cured." Another prize is announced for proficiency in English studies. It will be awarded for the first time this year, and hereafter will be given in Senior year in contest to extend over the studies in English, during Sophomore, Junior, and Senior years.

CHESTER HILL.—At the visitation of the Bishop to the church of the Ascension, mentioned in our last issue, the Confirmation class was composed of 43 persons, 40 of whom were adults, including six married couples. Bishop Potter in his strong and eloquent address, referred to it as something phenominal, and congratulated the members of the parish upon the striking success of the work, as their charter only dated from June, and their rector had only been with them about five months, and this class, presented amid such tasteful and churchly surroundings, was the result. The present building is inadequate to the rapidly growing needs of the parish, which demand the acquirement of the new church on the corner of the Park and Sydney ave.

MASSACHUSETTS.

The Western Convocation of the diocese met on Monday, March 9, in Holyoke. Evening Prayer in St. Paul's church, at 5 o'clock, was followed by the transaction of business and the election of officers. Clergymen of the convocation, and laymen of the parish, took supper together in the basement of the church, after which a paper was read by the Rev. Dr. Bartlett, of Williamstown, in review of the book entitled, "God in His World." Comments were made on the book and subjects in it discussed by the Rev. Messrs. Brooks, Duffield, Washburn, Holbrook, Prescott, Palmer, and Wellwood. On Tuesday morning, the clergy met for a short service, at which devotional addresses were made by the Rev. Messrs. Holbrook, Prescott, and Palmer. The celebration of the Holy Communion followed, and a sermon was delivered by the Rev. Mr. Duffield, of Ware, which has been requested for publication. The next meeting is appointed to be held at Lenox, in June.

Bishop Paddock died on Monday afternoon, March 9th, and was buried from Trinity church, March 12, at 2:30 P. M. At 1:30 P. M., the clergy to the number of 180, and a few from adjoining dioceses assembled in Trinity chapel and marched in a procession to the church, preceded by the Right Rev. John Williams, D.D., the Right Rev. Henry A. Neeley, D.D., the Right Rev. Thos. M. Clark, D. D., and the Right Rev. W. W. Niles, D.D. The Standing Committee were the honorary pall bearers, but the duty itself was carried out by the Rev. Endicott Peabody, the Rev. Percy Grant, the Rev. J. A. Mills, the Rev. Archibald Codman, the Rev. W. E. C. Smith, and the Rev. A. B. Shields. Most of the clergy were accommodated in the spacious chancel though many of them were obliged to take seats in the body of the church, where there were also places reserved for the family and immediate friends of the late Bishop, deputies to the General Convention, the trustees of donations, the Board of Missions, the faculty of Trinity College, the Sisters of St. Margaret, members of the Woman's Auxiliary, the Girls' Friendly Society, the Episcopalian Club, and numerous other societies and organizations. The opening sentences were read by the Rev. Dr. Lindsay, the rector of St. Paul's church, who preceded the procession of bishops and clergy. The remains were placed in front of the altar. The boy choir from St. Paul's church, under the direction of Mr. W. A. Locke, the organist of St. Paul's church, sang the chant. Bishop Neely read the lesson, then followed the hymn, "Holy, Holy, Holy," after which Bishop Niles read the Creed and the prayers. The hymn, "For all Thy saints" was then sung. The committal service was conducted by Bishop Williams, and the concluding prayers and benediction by Bishop Clark. It was a very impressive sight to look at the large congregation which crowded every corner and niche of the edifice, and many were congregated outside, unable to get even standing room within. Upon the casket were ferns and a few passion flowers, with the inscription:

Benjamin Henry Paddock, D. D.,
Bishop of Massachusetts,
Born Feb. 23, 1828, Died March 9, 1891.

The removal of the remains to the cemetery at Norwich, Conn., did not take place till Friday morning, and the night previous a number of clergy watched in Trinity chapel where the casket was placed after the funeral services.

Previous to the services in the church, prayers were said at the house of the late Bishop, 26 Chestnut st., by the Rev. Henry I. Bodley, of Mt. Vernon, New York.

The clergy with the bishops held a meeting in Trinity chapel afterwards, where a committee, composed of the Rev. Dr. Phillips Brooks, the Rev. Dr. Lindsay, and the Hon. Robert C. Winthrop, was appointed to draw up resolutions upon the death of the Bishop, and report at the diocesan convention.

All the churches in the diocese are appropriately draped, and the press of Boston have been unusual in the expression of sorrow over the sad event.

There was a requiem Celebration for the Bishop, the day of his funeral, at the church of the Advent, Boston, the Rev. W. B. Frisbie was Celebrant, and the Rev. Dr. Arey of Salem, was the preacher.

The Rev. Charles J. Ketchum, lately of Arlington, will assist the Rev. Dr. Lindsay at St. Paul's church, Boston, till a successor to the Rev. Edwin Johnson is found.

EAST CAMBRIDGE.—The Rev. Samuel Hodgkiss has accepted the rectorship of the church of the Ascension. The church building there is one which has been purchased from the Unitarians, and is a field of great promise under the management of the new rector, who has been mainly instrumental in the success of the church at Brockton, which he leaves for this one.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

The anniversary services of the Layman's Missionary League took place on the 2nd Sunday of Lent, being the Sunday before St. Matthias' Day, in St. Peter's church, the Rev. R. W. McKay, rector. The church was filled with a very large congregation, the service was very well rendered, and a strong, noble sermon preached by the Rev. D. W. Rhodes, of the church of our Saviour, Cincinnati. Seven evangelists and 14 lay readers were publicly admitted to execute their several duties by the Bishop, and the offering amounted to over $150. On St. Matthias' Day the corporate Communion was celebrated, followed by a business meeting. The League has certainly done a good work in the past two years, sowing much seed, and the reaping is only beginning.

Lent is being duly observed with more frequent services; almost daily, one at Calvary, Emmanuel, and Trinity, with weekly Eucharists in a far larger number of churches, and with special courses of sermons at St. Peter's, St. Paul's, and the Epiphany, Bellevue.

Entertainment and instruction has been given to both the clergy and lay people of Pittsburgh, in the lecture upon "Ober Amergau," given by the Rev. Geo. Hodges, first in his own church, Calvary, and afterwards by special request at St Stephen's, St. James', and St. Peter's.

EAST CAROLINA.

ALFRED A. WATSON, S.T.D., Bishop.

APPOINTMENTS FOR VISITATION.

MARCH.

19. St. Barnabas', Snow Hill.
22. St Paul's, Greenville.
25 Haw Creek.
26. St. Paul's, Vanceboro.
27. Trinity church, Chocowinity.
29. Zion church, Beaufort County; St. Peter's, Washington.
30–31. St. Thomas', Bath.

APRIL.

1. Yeatesville, Beaufort County.
2. St. James', Beaufort "
3. Pantego. 5. St. George's, Hyde Co.
7. Fairfield. 8. Swan Quarter.
9. Sladesville.
10. St. John's, Makelyville.
12. Stonewall.
14. Chapel of the Cross, Aurora.
15. St. John's, Durham's Creek.
19. Wilmington: St. John's; St. Mark's.
26. St. John's, Fayetteville; St. Thomas', Hyberts; St. Joseph's, Fayetteville.
27. Christ church, Rockfish.

Holy Communion at all morning services. The children catechised whenever practicable. The vestries will please be prepared to meet the Bishop. Offerings to be for diocesan missions.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

ST. PAUL.—St. Paul's church may well point with pride to the record it has made for itself in the twelve months just passed. The fifth year of the rectorship of the Rev. Frank R. Millspaugh has recently ended and he celebrated the event by giving an interesting account of the parish work. The parish was organized in 1881, and has had three rectors, the present incumbent having been preceded by the Rev. Messrs. Tompkins and Waldon. Mr. Millspaugh reported that during the five years past, the debt of the church had been reduced from $19,000 to between $5,000 and $6,000. There had been 240 Baptisms, including 64 adults, during his rectorship, making 294 since organization, and 144 Confirmations, making 194 in the life of the parish. There have been 468 names of communicants placed on the parish register, making a total of 708, while the present number of actual communicants is between 400 and 500. There is still an increase from the fact that during the past year the rector has baptized in the parish and mission, 71 persons, 36 of whom were adults, 52 in St. Paul's parish, 20 being adults. He has presented for Confirmation 50 persons, 36 in St. Paul's parish. The parish, apart from its mission, had more Baptisms last year than any other in the diocese of Minnesota, and only one surpassed it in Confirmations. There are four

missions: St, John's at Hassan, Breck memorial at Rockford, Holy Spirit at Delano, Christ church at Glencoe. The church has expended, outside of its own needs, $3,436.79 for missions and other outside work.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—The Rev. J. A. Ingle and Mr. R. K. Massie of the Alexandria, Va., Seminary, both of whom expect to sail for China in the course of a few weeks, delivered addresses on Sunday afternoon, March 8th, in St. Andrew's church.

The mid-day Lenten services for business men, at St. Paul's church, continue to be well attended, and abstracts of the addresses delivered are printed in the daily secular press. On Monday, prominent laymen take the place of the clergy, who are in attendance at the regular meeting of the Clerical Brotherhood, in a distant part of the city. On March 9th Mr. Sheldon Potter made an effective address on "Manliness."

The corporation of St. Stephen's church have decided to create an endowment fund of $100,000 to provide for the perpetual maintenance of the parish in its present location. The church is now very prosperous, but it is feared that in the future it will suffer from the steady movement of population away from it. The offering on Easter Day will be the nucleus of the fund. The congregation also desires to secure a fund for the endowment of pews. The income of the parish is probably the largest in the city, amounting to over $58,000 last year, and the expenditures were within a few hundreds of this sum. The Burd Orphan Asylum of St. Stephen's absorbs a considerable portion of the revenue above stated.

Preparations are being made at St. John's church (Northern Liberties), the Rev. Geo. A. Latimer, rector, for the erection, at an early day, of a parish building for Sunday-school and guild purposes.

The clergy of the church of the Evangelists have taken a house at 1227 South 6th St. to be used as a residence for the general work of the parish. A Sunday-school for the children of the neighborhood was opened on Sunday, March 15th.

As before mentioned in these columns, the Rev. Dr. Stone, rector of Grace church, has been preaching a series of sermons during the past winter on the "Princes of the Heavenly Kingdom," as embracing those great Churchmen and theologians who have passed away in 1890. He concluded the series by delivering a discourse on the evening of Passion Sunday on the life of Dr. Ignatius von Dollinger, and also discussed the doctrine of the Papal Supremacy and Infallibility.

The Mission conducted by the Rev. Father Huntington at the Memorial church of the Holy Comforter has been very successful, the church being crowded every night. On Tuesday evening, March 17th, it is expected that Baptismal vows will be renewed, and the Mission is to close with an early Celebration on the following morning.

The newly-completed parish building of Trinity church, Southwark, is to be opened on Tuesday in Easter week with an inaugural fair, when it is hoped that $1,000 will be realized to cancel the unpaid balance of the cost of the building. This new structure is quite as large as the church edifice, and will be used for all the purposes of church work, including Sunday-schools, guild meetings, *etc.* There is also a gymnasium for the young men's organizations, and a hall which may be utilized for various purposes.

The Rev. Dr. Childs, secretary to the Bishop, was on Thursday, March 12th, critically ill at his home, 47th St. and Chester Ave.

Bishop Whitaker has appointed the Rev. J. S. Stone, D. D., rector of Grace church, to preach the sermon at the opening of the diocesan convention, May 12th *prox.*

In accordance with Title II, Canon 2, Section 1 of the Digest, Bishop Whitaker, on March 13th, in the presence of the Rev. G. Woolsey Hodge and the Rev. Edward K. Tullidge, deposed the Rev. Charles S. Daniel, priest, from the ministry.

SPRINGFIELD.

GEORGE F. SEYMOUR, S. T. D., LL.D., Bishop.

The Rev. Benjamin Hutchins, rector *emeritus* of St. John's church, Albion, Ills., was buried on Monday, the 9th, at 2:30 P.M. His long residence and good works had endeared him to all the people of that section of the State as was evident from the immense attendance at the funeral. Mr. Hutchins was born on the 23rd of March, 1804, baptized July 4th, 1804, and died on the 6th of March, 1891. It is interesting to note that he was baptized, confirmed, and ordained by Bishop White. He came to Illinois in 1838 and had been rector of Albion since 1842. The services at the church were taken by Dr. Frost, Archdeacon of Alton, and the Rev. W. H. Tomlins, of East St. Louis, who was at one time associate rector at Albion. The Bishop delivered a very powerful and finished address upon the life and work of the deceased and called before his hearers the witness of the century to the changed conditions between then and now, as to, 1st, the general condition of the country; 2nd, the ecclesiastical condition, especially in the Episcopal Church, and 3rd, the social and economic condition of the country. The Bishop gave an exquisite piece of word painting on the vision of the Transfiguration. After the funeral the clergy present met, under the Bishop's presidency, and passed resolutions expressive of their sense of the Church's loss in the death of Mr. Hutchins. He was a man of gentle, simple-hearted life, patient in sorrow and suffering, and far-reaching in his influence for good. The services at the grave were taken by the Bishop and the Rev. F. P. Davenport, archdeacon of Cairo.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

BISHOP'S VISITATIONS.

MARCH.

22. Dover and Camden.
24. Old Swedes, Wilmington.
26. New Castle. 29. Claymont.
31. Newport.

APRIL.

1. Marshallton. 2. Stanton.
19. St. Andrew's, Wilmington.

MAY.

3. A.M., St. John's, Wilmington; P.M., Brandywine Hundred.
7. Middletown.
10. A.M., Christiana Hundred; P.M., Newark.
17. A.M., Greenville; P.M., Philip's School House; Eve., Laurel.
24. A.M., Little Creek; P.M., Ellis Grove.
31. Smyrna and Clayton.

A new pipe organ is to be placed in St. Luke's, Seaford, the gift of a parishioner.

A handsome new pulpit has been placed in St. Ann's church, Middletown.

A number of new parish societies have been organized at Christ church, Christiana Hundred, promising very well. The congregations have largely increased, under the ministrations of the new rector, the Rev. H. M. Bartlett.

On the 4th Sunday in Lent, the Bishop visited Immanuel church, New Castle, and confirmed a class of 19 persons; also received one from the Roman Communion.

The chapel at Clayton will be consecrated on Thursday, April 16th.

The Clerical Brotherhood met in monthly session at Bishopstead on Tuesday, March 10th. The number of the clergy present was small, on account of the Lenten work. The Bishop announced his absence from the diocese for two weeks, from the beginning of April, having been requested to make some episcopal visitations in the diocese of Massachusetts. The next meeting of the Clerical Brotherhood will be postponed one week in consequence, the date fixed being April 21st.

MILWAUKEE.

CYRUS P. KNIGHT, D.D., D.C.L., Bishop.

CHIPPEWA FALLS. — The Rev. Percy Webber held an eight-day Mission in Christ church, closing on March 6th. His work was highly acceptable. He spoke from five to seven hours each day, with perfect ease. The influence of the Mission will long be felt in Chippewa Falls.

WEST MISSOURI.

EDWARD R. ATWILL, D. D., Bishop.

HOLDEN.—The Church building here is at last completed, with the exception of permanent furnishing, and rector and parishioners are alike rejoicing. The site is central, well fenced, improved with both shade and evergreen trees, and the building architecturally beautiful. The property is worth $3,000, and only about one-fifth of that amount remains unpaid. This must be paid at Easter, and the people themselves expect to raise all but $200, for which they must look to friends outside the parish. The Rev. E. De Wolf, the rector, says even small contributions will be very welcome.

SOUTHERN OHIO.

BOYD VINCENT, S.T.D., Bishop.

Early in the morning of Thursday, March 5th, deaf-mutes might be seen winding their way by team and rail from points five to forty miles distant from Newark, in response to notice of special service by the Rev. A. W. Mann, at Trinity church in the afternoon; and Confirmation by Bishop Whitehead in the evening. In the large class presented by the rector, the Rev. H. C. Johnson, were five of these "silent people." The roads were in fearful condition, the mud being deep, but that failed to prevent their coming together to worship and be taught the blessed Word.

INDIANA.

DAVID E. KNICKERBACKER, D. D., Bishop.

The indefatigable Bishop Knickerbacker in response to a request from the Rev. Mr. Mann, kindly appointed a special service for St. Stephen's church, Terre Haute, at 3:30 P. M., Saturday, March 7th, when a deaf-mute woman received the apostolic rite of Confirmation. Mr. Mann also held service at 10 o'clock, A. M. The following Sunday found him at Indianapolis and Anderson.

CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.
WILLIAM F. NICHOLS, D.D., Asst. Bishop.

The Assistant Bishop has called the 41st convention to meet at St. Paul's church, Los Angeles, on Wednesday, April 29th next.

WORK AMONG COLORED PEOPLE.

If there is one branch of Christian work which may be said to have a supreme claim upon all the people of the country, it is missionary work among the Colored race of our own land. Whether we regard their great numbers, the disadvantages under which they labor and have struggled for generations, or the progress which they are making in self-improvement, they certainly have a very strong claim upon our encouragement and help. . . . Are we not to blame for our neglect of these, our brethren, in the past years? Can we be excusable if we continue to withhold from them the ministrations of our Church, and to convince them that we welcome them to its fold and would make them partakers in the fullest sense of the spiritual benefits which we hold dear? The Board of Missions by appointing a Commission to give its special attention to this work, has expressed in the most emphatic way its sense of the very great duty which we as a Church owe to this large body of people. That Commission, by earnest thought and effort during the past four years, has endeavored, and is now endeavoring, to make up for the neglect of the past, and to awaken in the breasts of our people interest and devotion in behalf of the Colored race. The work is spreading and prospering up to the measure of the means which the Church supplies for its prosecution. The Board of Managers, in full accord with the Commission in their efforts, has never failed to grant every request which they have made. This year the appropriations for the work are $56,000; little enough one would say, too little for a work of such magnitude and urgency. Yet it is more than twice as much as was contributed specifically for the work among Colored people last year. What does it signify? That our people are indifferent to the welfare of the Colored race dwelling among us? That they are so absorbed in their own things that they do not care for others? We do not admit this last, and we are not willing to accept the conclusion that our black brother's appeal to our sympathies is not as as strong as that of others. Yet far more is directly contributed for our work among the Indians each year than for that among the Colored people, although the numbers are as thirty black men to one red man. No one will say that we do too much for the Indians, but who does not know and feel that we are doing but a small portion of our duty toward the Colored People?

The work among Colored People is carried on by preaching and teaching in twenty dioceses, all looking to the appropriations for whole or partial support. It has grown and is growing in various forms of effort—church, chapel, Sunday-school, parish school, manual training-school, theological school, orphanage, and hospital. Although the first half of the fiscal year has elapsed, less than $5,000 has been received by the treasurer toward the appropriation. Shall not the appropriation of $56,000, which has been made in faith that the money would be supplied by Church people, be made good, and still more be given to encourage further expansion? Remittances for work among Colored People should be sent to Mr. George Bliss, Treasurer, 22 Bible House, New York.—*The Spirit of Missions.*

THE VIRGIN AND THE ANGEL.

BY WILLIAM B. CHISHOLM.

The Virgin, meek and pure,
In the bright presence of the angel stands
Bowed low, with folded hands:
"Behold," saith she, "the hand-maid of the Lord,
Be it as written in prophetic word."

Lo! sacred aureole
Girds her fair brow, and jacinth vies with pearl,
And amethyst and topaz in the gleam;
And to her waiting soul
Heaven opens in a more than angel's dream
Of glory which the Child-King shall unfurl
High on His standards to the waiting spheres,
When Judah leaps in song and dries her bitter tears.

BOOK NOTICES.

THE MIRACLES OF OUR SAVIOUR. Expounded and Illustrated. By William M. Taylor, D.D., L.L. D., New York: Armstrong and Sons; Chicago: A. C. McClurg and Co. Price, $1.75.

This is a companion volume to "The Parables of our Saviour," by the same author, published some years ago. Dr. Taylor is a popular preacher and what he writes is readable. The introduction to this volume gives no uncertain sound on the subject of miracles. It is interesting as well as orthodox. The treatment of the principal miracles wrought by our Lord is expository and homiletical rather than critical; this gives to the volume a greater value to the average reader and makes it more suggestive to the sermonizer. Both the "Parables" and "Miracles" may well be included in any Christian man's library.

FOUR SERMONS ON THE TRANSFIGURATION OF CHRIST, preached on the first Sundays in August, 1887-1890. By the Rev. Samuel Hart, D.D. New York: E. & J. B. Young & Co. Pp. 70.

These four sermons cover the subjects of the Transfiguration, its Witnesses, its Purpose, and the Transfiguration the Revelation of a Mystery. They throw a great deal of light upon the wonderful transaction itself, and point out most lucidly its purpose in reference to our Lord Himself, His disciples, and His Church. Scholarly in treatment, devout in tone, clear in expression, suggestive and practical in their bearing upon the Christian life, they not only serve to give the ordinary reader a deeper insight into the meaning and purpose and lessons of this marvellous event in our Lord's earthly life, but suggest many topics of thought to those who need help in preparing sermons for this festival. Prof. Hart has conferred a favor upon many by putting into print these results of his devout study and Christian scholarship. We have no doubt they will be widely read.

THE DAYS OF MY YEARS. By the Rev. Joseph Cross, D.D., LL.D.; author of "Knight Bannaret," "Evangel," "Coals from the Altars," etc. New York: Thomas Whittaker. Pp. 319. Price, $1.50.

The author gives us his personal biography and service of the ministry, in an entertaining and often lively fashion, an account which will prove of double interest to such as have already been attracted by his earnest books foregoing.

THE SERMON BIBLE. St. Matthew xxii. to St. Mark xvi. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg & Co. Price, $1.50.

This is the sixth volume of the series, concerning the scope and value of which we have before spoken. Each volume contains upward of 500 sermon outlines, several thousand references, with 24 blank pages for original notes. Most of the important texts are in this way very ably illustrated, the sermons being those of distinguished preachers in England and America.

ENGLISH WRITERS. An Attempt Toward a History of English Literature. By Henry Morley. VI. From Chaucer to Caxton. New York: Cassell & Company. Cloth. Pp. 370.

It is more and more a cause of wonder to those who are not profoundly versed in the early literature of the language that Prof. Morley should be able to make out six volumes, so interesting and rich in contents, concerning English writers and writings before the invention of printing. This series is really of more value to the ordinary scholar than would be the entire collection of the works referred to, many of which would be extremely difficult to read, and *in extenso* extremely tedious.

A COMMENTARY ON ST. PAUL'S EPISTLES to the Ephesians, Philippians, Colossians, and to Philemon. By Joseph Agar Beet; author of Commentaries on Epistles to the Romans, to the Corinthians, and to the Galatians. New York: Thomas Whittaker. Pp. 413. Price, $2.00.

There is a remarkable scholarly completeness about this work. After a general introduction, in five sections, on the subject of the Epistles, follows the textual exposition of these four, and then thoughtful dissertations, in associated divisions, upon the cardinal points and topics contained in them—such as, truths concerning Christ, warning against errors, personal matters, doctrine, moral teaching, comparison of Epistles, St. Paul's conception of the Church, of Christ, and the Gospel of Paul. The author is an English Wesleyan. The reader and student will find herein a good deal of fresh thought, theological acumen, critical intelligence, and an expository brightness that will enlist his admiration.

A SELECT LIBRARY OF THE NICENE AND POST-NICENE FATHERS OF THE CHRISTIAN CHURCH. Second series. Translated into English with Prolegomena and Explanatory Notes, under the editorial supervision of Philip Schaff, D.D., LL.D., and Henry Wace, D.D., in connection with a number of patristic scholars of Europe and America. Volume II., Socrates and Sozomenos; Church Histories. New York: The Christian Literature Co. 1890. Pp. 454.

It would be altogether a superfluous matter to make any restatement of the unquestionable guaranties of scholarly fidelity and competency preceding, and at every progressive step, accompanying, this invaluable series of ancient ecclesiastical histories. Nothing has been neglected or spared, in the way of critical acumen and extensive collateral research, for the perfecting of the great work in hand; and that has been the production of an adequate and trustworthy translation of these Fathers of Catholic Church history, into current English. In furtherance of this, a comparative revisal of the earlier accepted translations has shaped and verified the work in hand. This has proved both an economy of labor and a constant element of safety and confidence, so that the reader may rest on the assurance that he has before him all that is communicable of this patristic treasury in another language. This doubly freighted volume is a product of the Hartford Theological Seminary, A. C. Zenos, D. D., professor of New Testament Exegesis, having edited the Socrates, and his colleague, Chester D. Hartranft, D. D., Professor of Historical Theology, the Sozomenos. The prolegomena and preliminary dissertations are judicious and helpful, and the bibliography, exhaustive. At the close of the volume are comprehensive indices, opening up the contents for the inquirer. As no student can attain historical scholarship in ecclesiastics without a knowledge of these great authorities, who cover the great Arian-Nicene period, their importance can hardly be over-estimated. The volume is not only attractively bound, and clearly printed, but is offered at a very low price.

SAINT CHRYSOSTOM AND SAINT AUGUSTIN. By Philip Schaff, D.D., LL.D., Professor of Church History in the Union Theological Seminary, New York. New York: Thomas Whittaker. 1891. Cloth. Pp. 158. Price, 75 cents.

In his preface, Dr. Schaff says: "My friend, Mr. Thomas Whittaker, proposes to publish a series of 'Studies in Christian Biography,' devoted to the leaders of Christian thought and Christian life, in ancient, mediæval, and modern times. He requested me to open the series with biographical sketches of St. Chrysostom, the greatest of the Greek, and St. Augustin, the greatest of the Latin, Fathers." Dr. Schaff, following the spirit of design in the "Series" has written the first two biographies in such style and method as to make them the most widely useful popularly, for the ordinary reader rather than the student, and yet with such careful condensation in regard of ease as to omit no essential fact or reflective view. His introduction to the life of Chrysostom is headed with the saint's motto: "Glory be to God for all things," and the familiar collect at the close of the Church's Morning and Evening Prayer translated from the Greek Liturgy bearing his name, the constant use of which "has made him a household word wherever the Anglican Book of Common Prayer is known and used." The introductory part of St. Augustin's life is capped with his well-known aspiration, "Thou, O God, hast made us for Thyself, and our heart is restless until it rests in Thee."

MR. THOMAS WHITTAKER has in preparation, and will shortly publish, "Dangers of the Apostolic Age," by the Bishop of Manchester, the Rt. Rev. Dr. James Moorhouse. This book is already in its second edition in London. Also two volumes in the illustrated series of Science Ladders, by N. D'Anvers, the titles of which are "Life Story of our Earth," and "Life Story of Man."

THE Brotherhood of St. Andrew has issued a hand-book which is a very valuable manual of the work of the society. It contains the constitution, how to organize a chapter, methods of work, form of admission, and other information. There is a full list of Chapters.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

BOOKS RECEIVED.

A STORY OF FIVE. By Charlotte Molyneux Holloway. New York: E. P. Dutton & Co.; Chicago: A. C. McClurg & Co. Price, $1.25.

BELLERUE; or, The Story of Rolf. By W. M. L. Jay. New York: E. P. Dutton & Co.; Chicago: A.C. McClurg & Co. Price, $1.25.

A SUCCESSFUL MAN. By Julien Gordon. Philadelphia: J. B. Lippincott Company. Price, $1.00.

TALKS WITH ATHENIAN YOUTHS. Translations from the Charmides, Lysis, Laches, Euthydemus, and Theætetus of Plato. New York: Charles Scribner's Sons; Chicago: A. C. McClurg & Co. Price, $1.

EMMA DUNNING BANK'S ORIGINAL RECITATIONS. With Lesson Talks. New York: Edgar S. Werner. Price, $1.25.

IN THE CHEERING-UP BUSINESS. By Mary Catherine Lee, author of "The Quaker Girl of Nantucket." Boston and New York: Houghton, Mifflin, & Co. Price, $1.25.

THE CRYSTAL BUTTON; or, The Adventures of Paul Prognosis in the Forty-Ninth Century. By Chauncy Thomas. Edited by George Houghton. Boston and New York: Houghton, Mifflin, & Co. Price, $1.25.

TWO PENNILESS PRINCESSES. By Charlotte M. Yonge. New York: Macmillan & Co.; Chicago: A.C. McClurg & Co. Price, $1.00.

MORE BYWORDS. By Charlotte M. Yonge. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price, $1.00.

FIVE-MINUTE DECLAMATIONS. By Walter K. Fobes, author of "Elocution Simplified," etc. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Cloth. Price, 50 cents.

TALES FROM SHAKESPEARE'S TRAGEDIES. By Charles and Mary Lamb. Edited, with Notes, by William J. Rolfe, Litt.D. Illustrated. New York: Harper & Brothers; Chicago: A. C. McClurg & Co.

THE CHURCH IN THE VALLEY. A Tale. By Elizabeth Harcourt Mitchell. Illustrated by E. Hopkins. London: S. P. C. K.; New York: E. & J. B. Young & Co.

ENGLISH MEN OF ACTION; Sir Francis Drake. By Julian Corbett. New York: Macmillan & Co.; Chicago: A. C. McClurg & Company. Price 60 cents.

THE STRANGE FRIEND OF TITO GIL. By Pedro A. de Alarion. Translated from the Spanish. By Mrs. Francis J. A. Darr. Illustrated. New York: A. Lovell & Co.; Chicago: A. C. McClurg & Co. Price $1.00.

THE STORY HOUR; a Book for the Home and Kindergarten. By Kate Douglas Wiggin and Nora A. Smith. Boston and New York: Houghton, Mifflin & Company. Price $1.00.

FAMILY EXPENSE BOOK. Robert Clarke & Co., 61 Fourth St., Cincinnati, O. Cloth, 50 cents.

HARPER'S SCHOOL SPEAKER. By James Baldwin, Ph. D. Second Book. Graded Selections. New York: Harper & Brothers; Chicago: A. C. McClurg & Co.

OUT OF DARKNESS INTO LIGHT. From the Journal of a Bereaved Mother. By Mrs. M. A. Deane. Shelbyville, Ill.: J. L. Douthit & Son. Price $1.00.

THE THREE SCOUTS. J. T. Trowbridge. Boston: Lee & Shepard. Paper, 50 cents.

OUR FATHER'S KINGDOM. By Julius H. Seelye.

THE STARLING. A Scotch Story. By Norman Macleod.

New York: Anson D. F. Randolph & Co.: Chicago: A. C. McClurg & Co. Paper, 30 cents each.

DECLINE AND FALL OF THE BRITISH EMPIRE. By an English Premier. New York: The Minerva Publishing Co. Paper, 50 cents.

A CHILD'S ROMANCE. By Pierre Loti. Translated by Mrs. Clara Bell. Authorized Edition, New York: W. S. Gottsberger & Co. Paper, 50 cents.

LIFE AND TIMES OF JESUS, as Related by Thomas Didymus. By James Freeman Clark. Boston: Lee & Shepard. Paper, 50 cents.

ADVENTURES ON THE MOSQUITO SHORE. By E. G. Squier. With sixty-six Photogravure Illustrations.

HEIMBURG'S CHRISTMAS STORIES Translated by Mrs. J. W. Davis. With Photogravure Illustrations.

New York: Worthington Co.; Chicago: A. C. McClurg & Co, Paper, 75 cents each.

THE GREAT TABOO. By Grant Allen.

THE SNAKE'S PASS. By Bram Stokes, M. A.

MARCIA. By W. E. Morris.

THE WORLD'S DESIRE. By Rider Haggard and Andrew Lang.

A SECRET MISSION. Anonymous.

HER LOVE AND HIS LIFE. F. W. Robinson. Paper, 30 cents.

THE WONDERFUL ADVENTURES OF PHRA, THE PHŒNICIAN. By Edwin L. Arnold.

New York: Harper & Brothers. Paper 40 cents each.

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During January and February, THE LIVING CHURCH offers special inducements to local canvassers. On examination of the following list it will be seen that by a little exertion a church or choir guild may secure needed articles of furniture or decoration, for chancel, library, choir room, and study. Any bright boy or girl, indeed, with the endorsement of the rector, can work for the church in this way and secure these articles as memorials or offerings. Only one person in each parish will be entitled to work under this offer. Money must in all cases accompany the orders, $2.00 for each name, but the choice may be deferred until the work is all done.

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or 1 Bread Cutter and Knife in Case;
or 1 Pair Glass Cruets;
or 1 Chalice Spoon, Silver.

No 3. FOR 6 SUBSCRIPTIONS—
1 Pr. Altar Vases, 7½ in. high, No 1;
or 1 Pr. Vesper Lights, 3 Branches;
or 1 Credence Shelf;
or 1 Alms Chest;
or 1 Silver Baptismal Shell;
or 1 Silk Banner;
or Nos. 1 and 2 (above).

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or 1 Silver and Pearl Baptismal Shell;
or 1 Brass Altar Desk, No 1;
or 1 Pulpit Lamp;
or 2 Reversible Silk Stoles, 4 Colors;
or Nos. 1 and 3 (above).

No. 5. FOR 10 SUBSCRIPTIONS—
1 Pr. Altar Vases, 9 in. high;
or 1 Brass Altar Desk, No. 2;
or 1 Hymn Board, No. 191;
or 1 Altar Cross, 16 in. high;
or 1 Prayer Desk;
or 1 Silk Banner;
or Nos. 1 and 4 (above).

No. 6. FOR 15 SUBSCRIPTIONS—
1 Font, wood;
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or 1 Brass Alms Basin;
or 1 Apostle Spoon, silver and gold,
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or Nos. 1, 2, and 4 (above).

No. 7. FOR 20 SUBSCRIPTIONS—
1 Bishop's Chair;
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No. 8. FOR 30 SUBSCRIPTIONS—
1 Altar, wood;
or 1 Pro. Cross, jewelled;
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or 1 Font Jug, polished Brass;
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or 1 Pr. Altar Vases;
or Nos. 5 and 7 (above).

No. 9. FOR 50 SUBSCRIPTIONS—
1 Altar Cross, 30 in. high;
or 1 Alms Basin, silver-plated;
or 1 Altar Cross, 36 inches high;
or Nos. 7 and 8 (above).

No 10. FOR 100 SUBSCRIPTIONS—
1 Meneely Bell, 350 lbs.;
or 1 Cabinet Organ;
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Chicago, Saturday, Mar. 21, 1891.

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Address THE LIVING CHURCH,
162 Washington St., Chicago Ill.

A WRITER in *The Churchman* defends the American Church Missionary Society's mission to Brazil in the following way: "No man would have the right to intrude into my room as long as I am in good health. But if he had good reason to think that I was lying within, unconscious in sore need of help, it would be his duty to 'intrude.' Romanists themselves have deplored the extreme deadness of their Church in Central and South America. And Christian charity demands that we shall intrude into the dioceses and do all we can to awaken her and to provoke her to good works." We had not heard before that the object of this mission was the charitable one of ministering help to the Roman Church and reviving her drooping health and spirits. We should have imagined that the case was more like that of one who should intrude into the sick man's room and entice away his family and attendants with the view of taking possession of his property.

THE letter of Mr. Swentzel declining the election of the missionary episcopate in Japan, delays the settlement of a matter in which, as it seems to us, delay cannot fail to be beneficial. There is more than one question which calls for full and frank discussion before action is taken, which must bind the future relations of the American Church. In the first place, the present situation is perfectly anomalous. Two Anglican bishops are resident in the same city, exercising a co-ordinate jurisdiction, except so far as they may enter into a mutual understanding, which we suppose cannot bind their successors. It seems that a tentative union has been formed between the English and American missions, called the "Japanese Church," but we do not know that this arrangement has in either case the sanction of the authorities at home, to whom these missions are responsible. At any rate, it would appear that the two Bishops act upon the collegiate principle for which we have no precedent, except in the Scotch Episcopal Church in the early part of the last century, which took its orders from the Roman Catholic Pretender, upon the Continent, influenced by his Jesuit advisers. The letter of Messrs. McKim and Francis, in our last issue, reveals the fact that there are three independent theological colleges under the charge of these missions, two English and one American, with less than fifty students all told. This is on the face of it, a great waste of resources. There is no reason which commends itself to common sense, as distinguished from party spirit or national prejudice, why these three colleges should not unite. At any rate, there is no theological or ecclesiastical reason why the S. P. G. and our own should not form one institution. The C. M. S. college, inspired as it is by a thoroughly anti-Church animus, ought simply to be closed up. Recent disclosures make it plain that it is lending all its energies to oppose the "vital doctrines of the Historic Episcopare, the Apostolic Succession, the three-fold ministry, and the divine origin of the Church itself" (letter of Messrs. McKim and Francis). This, however, we suppose, notwithstanding the Nippon Sei Kokwai, can only be settled by Bishop Bickersteth.

REPORTS with regard to the decision of the diocesan court in Ohio have taken such definite shape as to indicate that there is no cause for the fear expressed in some quarters, and hope in others, that the verdict will be such as to increase the alarm and restlessness which the faithlessness of some of the clergy to their ordination pledges and even their baptismal vows, has already produced. There is little doubt that the recent statements of the Cleveland papers are correct and that the deposition of the defendant will be recommended. As the papers referred to have distinguished themselves hitherto by assuming to warn the Church, from their own lofty and disinterested point of view, against narrowing "liberty" and endeavoring to check the progress of "modern thought," the present statements, professing as they do to be based upon interviews with members of the court, are the more likely to be true. But whatever the result may be, it is not to be forgotten that the affair in Ohio has revealed the dangerous weakness of our judicial system and the crying need of reform. Under our present circumstances an erroneous decision, where doctrine is involved, must work harm to the entire Church. It throws a heavy burden upon the Bishop of the diocese concerned. He is responsible to the Church at large for the orthodoxy of his own jurisdiction, and if he consents as judge to pronounce a wrong decision he becomes implicated in the heresy. The responsibility is shifted from an individual priest to the diocese at large. A further responsibility is thrown upon every other bishop throughout the Church, for the bishops are the guardians of the Faith. The question of accepting letters dimissory from a diocese in which the denial of fundamental truth is expressly sanctioned by the authority of the highest tribunal, would become a very real and vital one. Every bishop is forced to consider how far the acceptance of such letters may implicate him in heresy, for such acceptance is an authoritative act. And in such exigencies the bishops are rather hampered than aided by our present canons, and it becomes easy for one who either lacks courage or clearness of perception to make grievous mistakes. He is thrown back upon the vows which he assumed at his consecration, and must take the best means within his reach "to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word."

[Since the above was in type, the decision has been rendered. It will be found on the first page of this issue.]

ON the other hand, it is well-known from cases which have already arisen elsewhere, that a system, under which the defendant has no appeal from the judgment of a local court, may work irremedial wrong to the individual. At any rate, it is always open to him to maintain that he has been wronged, and thus, in the absence of any tribunal competent to settle the matter, to work up a certain amount of public sentiment in his favor. It is a laudable characteristic of human nature to feel a certain sympathy for a man who may seem not to have had full justice done him. In short, from any point of view, the decision of a diocesan court can never be accepted as closing any doubtful question. A man who is convicted of heresy in such a court, has a perfect right to insist that his case is not really settled, and to appeal, protest, or agitate for a decision from some higher and final tribunal. In the present state of affairs such agitation will help to hasten the judicial reform, which has been increasingly demanded of late years, and which is coming to be an imperative necessity. It is very much the way of the General Convention to postpone from time to time the settlement of very important matters. Doubtless some questions will, in the long run, settle themselves, but the one before us is not of this character. It calls for express and most careful and wise legislation. At the same time, it may be providential that determinate action has been delayed until practical experience has revealed all the bearings of the case. Formerly, the possibility of doctrinal questions coming before the Church courts, was hardly contemplated. An examination of the canons, both general and diocesan, makes this clear. In Ohio, amongst the rest, this is conspicuously true. But legislation, in the light of present experience, cannot leave such possibilities out of the account, and will be moulded in a manner hardly to be expected in the absence of concrete instances. We have no doubt that this whole subject will be dealt with effectually at the next meeting of the General Convention.

TRANSIENT RECTORSHIPS.

Frequent change of rectors in our weak parishes is doubtless one chief cause of their weakness. It unsettles things generally, so that before well conceived plans and methods have had time to win confidence and become effective through force of habit or association, they are abandoned to give place to something else. It is like transplanting trees, which is attended with risk and a set-back under the best circumstances, and which, if done at unseasonable times or too frequently, is fatal to the life of the tree.

We shall, perhaps, be told that it is useless to argue this matter in the face of the fact that in most of the weaker parishes perfect unanimity in respect to the rector is essential to raising his support. The problem which he is called to solve is to please everybody and yet be an effective, outspoken, and earnest man.

Whenever, from any cause, a small majority are dissatisfied, or when any without cause, except a freak of fancy, desire a change, there are vestries who will say: "Our rector is doing a good work, he is faithful, and we are satisfied with him. But then some others are not, and we must be united." So they part with one whom they know and have tried and approved, for one whose chief recommendation is that he is not known.

It is not a recommendation to any rector to say that he has been in a parish one or more years and

found no enemies. Religion would have no enemies if it were not opposed to vice and antagonistic to ungodliness; the faithful priest cannot hope to be more free from enemies than was his Master.

The servility of vestries to the caprice of an uneasy few in a parish works a great wrong every way. It is a wrong to rectors, keeping them in an unsettled condition. It is a great wrong to the parish, keeping it fluctuating and weak.

But what shall be done with this uneasy and fickle few who are ever clamorous for change, and having, as they imagine, the balance of power, are most arbitrary and unreasonable? Would it not be well, once for all, to let them understand that they are not to rule the parish? that, however desirable it may be to have their co-operation, it cannot be purchased at the sacrifice of every other interest?

There are not a few parishes in the larger country towns where there is ample material for growth, and where the Church interest might be expected to have become strong and influential, but where in fact it has barely held its own, and where the history of the last twenty years presents the dreary spectacle of an intermittent life, at one time galvanized into activity, at another ready to decay, and this as incident to an ever-changing rectorship, coming in with a flourish, and going out with a discouraging failure.

Is it not time to have done with this vacillating and humiliating policy? We know of one parish that has determined to be independent of the tyranny of an uneasy and capricious minority, and that has had the independence to say: "We shall be glad of your co-operation; we will use all reasonable means to come to harmony of action; but we owe a duty to the parish as well as to you. It must be settled on a more permanent basis and move with a more fixed policy."

Such a brave but kind meeting of the difficulty will, in most cases, silence the malcontents, for their strength is not real. Their only power is in their ability to make others uneasy, and when this fails they are generally harmless. If in their chagrin they withdraw their support from the parish, its more vigorous policy and improved tone will make it stronger than before, and will at once put it in a condition where it will take deeper root and attain to a more vigorous growth.

In respect to this semi-churchly and wholly time-serving and disorganizing element in our parishes, who will go to church so long as they fancy the minister, and will withdraw their subscriptions the moment he says or does something that they can fault, they may as well be given up first as last. Of course there is hope that they may in time come wholly to the true ground and support the Church for its own sake; but so long as they be where they are, they contribute an element of weakness, and the Church is actually stronger without them.

NOTES OF AN UNWRITTEN SERMON.

DELIVERED IN ST. MARK'S CHURCH, ST. LOUIS, FEB. 22, 1891, BY THE RECTOR.

"If ye believe not that I am He, ye shall in your sins. Then said they unto Him: Who art Thou? And Jesus said unto them: Even the same that I said unto you from the beginning." St. John viii: 24, 25.

1. Faith, a condition of salvation; so declared by our Lord; not as a decree of arbitrary authority, but because essential to eternal life. Unbelief is death. It leaves the sinner under the dominion of his corrupt nature. An evil heart of unbelief is a departing from the Living God (Heb. iii: 12), and is in and of itself the beginning of the second death, separation from Him for all eternity.

2. Definition of Faith.—(*a*) St. Paul, "The substance of things hoped for, the evidence of things not seen."

(*b*) Bishop Pearson: The assent to that which is credible as credible based upon testimony. Distinguished from sight: We walk by faith, not by sight.

(*c*) Dr. Liddon calls it a spiritual second sight; a higher intuition than any of which nature is capable of itself.

3. Faith threefold in development.—(*a*) The intellectual apprehension of truth through reason and intelligence. Only a rational, thinking being capable of it.

(*b*) The willing acceptance of that which is believed unto salvation. Not all faith unto justification. "The devils believe and tremble."

(*c*) Rises into trustful confidence. *Illustration*: St. Peter on the Sea of Galilee. *Reference:* "Liddon's Divinity of our Lord," pp. 340, 341.

4. Object of Faith.—(*a*) Cannot have faith in an abstraction, a force, or an influence. Faith requires a personal object; saving faith, a divine Person as its object. So the text, "If ye believe not that I am He." "Whom God hath set forth to be a Propitiation through faith in His Blood," Romans iii: 25.

(*b*) In a merciful and faithful High Priest, touched with a feeling for our infirmities.

5. Dogmatic Faith.—(*a*) Objection made to "dogma" and "theology." Dogma, that which is taught. Theology, a word about God. When our Lord tells the Jews: "If ye believe not *that I am He*," He at once requires of them assent to His teachings about Himself as the Messiah; that He is God; that He came down from heaven and was made man; that He is one with the Father; that He will come again to judgment because the Father hath committed all judgment unto the Son, *etc.*

(*b*) Just so soon as we begin to teach or to learn what is told us about Christ, we have a theology, a word about God. *Illustration:* The mother teaching the little one at her knee to say: "Our Father," and trying to put in words, for the little one's apprehension, some idea of that Heavenly Father, His unseen Presence, His loving protection, His provision for daily wants, has begun to teach theology, something about God.

6. The Rule of Faith.—(*a*) There may be a false theology as well as a true; men may err in their words about God and Christ, and eternal life, though professing to teach the truth as it is in Jesus; they may turn the truth of God into a lie. In consequence, there must be a Rule of Faith by which to test every form of doctrine professing to tell us about God and His revelation of Himself to man.

(*b*) This Rule of Faith must come from an infallible source, and have divine authority. Man cannot make a creed. No body of men, not even an ecumenical council, can make that of the Faith which was not of the Faith from the beginning.

(*c*) The Jews ask our Lord, when He requires them to accept Himself as the Christ: "Who art Thou?" and He answers: "The same that I said unto you from the beginning." From the beginning He had been delivering to men His own infallible teaching about Himself, together with the Father, and the Holy Ghost the Comforter, which men must believe unto eternal life.

7. The Delivered Faith.—(*a*) There was "The Apostles' Doctrine" on the day of Pentecost, in which believers could continue steadfastly.

(*b*) There was a Faith from the very first, to which a great company of the priests could be obedient.

(*c*) There was a Faith which Saul of Tarsus sought to destroy, and which St. Paul builded again.

(*d*) There was a Faith concerning which, having lost their own belief, some made shipwreck.

(*e*) Therefore St. Jude when he gave all diligence to write of the common salvation, found inspired necessity to write unto the saints and exhort them "to earnestly contend for the Faith once for all delivered" to them.

Much of this before a book of the New Testament was written. All of it before there was any canon of the New Testament, or any attempt to gather the various books into one volume. The Faith is therefore older than the New Testament. It is the *depositum*, the form of sound words delivered unto the Church as the pillar and ground of the truth.

8. An infallible Faith must proceed from an infallible source. Hence when the Church of Rome assumed to add another article to the once delivered Faith, the further article declaring the personal infallibility of the Roman pontiff followed by a logical necessity. And any denomination that assumes to make for itself a Creed, or to make that "of the Faith" which Jesus spake not from the beginning, assumes the identical infallibility which has been claimed for the Bishop of Rome.

The Faith proceeds from Him Who is the Truth. He spake it from the beginning and appeals to His own words. After His Resurrection He instructed His Apostles in the things pertaining to His kingdom. He sent them forth to baptize in His Name, and teach all things, He had commanded them; and thus out of His own supreme authority as Head over all things to His Church, and with His own divine infallibility as God manifest in the flesh, He delivered to the Church its unchangeable Rule of Faith, "the same that He had spoken from the beginning."

THE SOUTH AFRICAN CHURCH.

BY THE REV. D. CONVERS.

One of the first impressions of Cape Town, gained even before one has landed, from the sight of the throng on the docks to welcome the incoming steamer, is that it is cosmopolitan. In that small city of (perhaps) fifty thousand people, nearly every race and tongue of the earth seems represented. You see a fair-faced young fellow lured from home by the hope of health in "the finest climate in the world" or of fortune from Johannisburg, gold, or Kimberley diamonds, whose selection of words, tone, accent, and kind of slang proclaim him a son of Great Britain, while just over his shoulder is a cabman signaling you with his whip, and the fez on his head, complexion, and features, assure you that his ancestors came from Arabia. You hear the English of the Scotchman and of the colonial-born Englishman, the brogue of the son of Ireland, the nasal tones of our own fellow countrymen; the *patois* of Cape Dutch, and the distinct, and I suppose purer, language of the young fellow just out from Holland; and the mysterious "clicks" of many South African native languages. There too you find "Americans." This word does not mean, as in Europe, those whose "forbears" "came over in the Mayflower" or other ship from England or other land of Europe. Should you guess that it means some of our red-skins, native American Indians, you would be wrong. It means those whom our census calls "colored people" who have migrated to Cape Colony. I am not sure whether they must have left the United States of America to be so styled, or whether the term includes those from Canada, the West Indies, or other parts of North or South America. I was as surprised at this limited use of the word "American" as I was when I first discovered that in our own Salt Lake City under Mormon *regime* the Jews were Gentiles. In any Cape Town crowd you will find men with tall, grass hats, whose out line as seen against the sky is a cone bounded by concave lines rising from a round base, like pictures of the extreme East; and these, you are told, are "Malays." When you see women with dusky smiling faces, encircled with a bright-colored cotton handkerchief, having another handkerchief of a still brighter hue over their shoulders, and wearing a full, flowing, stiffly starched dress of a totally different color, and this brightest-hued of all, you see "Malay women." These all speak "Cape Dutch," and in blood are probably Hottentots, with a sprinkling of Dutch and Malay; in religion they are Mohammedans. A like intermixture of Hottentot and Dutch gives the "Africander," who is distinct from the Kafirs and Zulus. Ethnological confusion *plus* lingual chaos multiplied by religious diversities of Islam, heathenism, and Christianity, equals the field in which the Church in the Province of S. Africa has to work. It is perhaps only inferior in these difficulties to the work in India. What is true of Cape Town is more or less true of all the other towns. Certainly, in

each place there are local varieties. For example, Durban has a large number of "St. Helenas," who speak of themselves as being "English" and who are the more or less remote descendants of British soldiers stationed at the island of St. Helena and African mothers. In this country they would be called "mulattos," "quadroons"or"octoroons." If ever a Church had to face the race question, that of South Africa must. It has it in every shape. In the diocese of Cape Town the majority of the people are white; but in Natal over 400,000, out of a population of less than half a million at their last census, were Kafirs and Zulus; and in St. John's the white population is even less in proportion.

How do they meet the "race question?" So far as I could discover, by not letting it become an ecclesiastical question at all. I saw in St. Philip's Sunday school, and also in their parish school, black and white children side by side; the former the large majority. That was in Cape Town. In Port Elizabeth, I saw a few dusky faces in the congregation at St. Mary's; but was told that had I crossed the river I would have found the proportions reversed. At. St. Cyprian's in Durban the "St. Helenas" seemed to be in the majority in the Sunday school; in the minority in the forenoon service in church, and in the slight majority at night. So far as I learned, if any one be deemed suitable for the office of a deacon and be ordained, he is on the same level as one of a fairer skin; should he be ordained priest, I heard of no distinction. It is true there, as it is here, that comparatively few are ordained.

"Is there no feeling between races there?" I thought I saw evidence of considerable feeling, but there was no bringing of politics or of social grades into religion. As one layman remarked: "We send out missionaries to make them Christians, and as such become our 'brothers.' We are told to 'love our brothers,' and, although it is like pulling teeth to do it, yet we are forced by our very religion to treat them without regard to color or race."

There is a familiar ring also in the manner in which one of their bishops begins to tell you of his diocese by dwelling on its great size and its proportion relative to England. They, as well as our own missionary bishops, are liable to hear the sneer: "You are sent to souls and not to square miles." And for them as well as for ours, the retort is ready: "True, but the souls are scattered over the square miles; and until you realize how the square miles part our laity, making their co-operation difficult if not impossible; how to cross the square miles uses up the time, energy, and money of the clergy; how all feel more or less the discouragement of isolation—you cannot understand us, or our trials, our poverty, and our need of your prayers and your help."

The South African Church is poor, and the matter of "ways and means" becomes important. The talk in Church circles over the Kimberly bishopric was exactly like what we hear nearer home when a diocese is to be divided. There it seemed generally understood that the present premier of Cape Colony, Mr. Rhoads, would endow the proposed foundation. He was spoken of as being "the one millionaire of South Africa." That the diamonds and gold, the feathers and wool, should have enriched so few colonists may surprise us, but it shows why the Church is poor. The fact that many having grown rich there, carry their wealth to England to spend it, added to the loss of early endowments, due to the various Colenso and other decisions of the civil courts, explains their poverty.

An American ecclesiastic feels very much at home in this unestablished, scattered, heterogeneously-mixed Church, although he is constantly reminded that he is not at home. Imagine what it is to have Christmas always coming in the hottest weather of mid-summer! to have it almost the longest days of all the year, certainly without snow or frost! All the circumstances of the feast are the reverse of what we are used to; and no one knows how they add to the joy and special memories of Christmas until they have gone without them in the Southern hemisphere. It takes some time to get used to all the results of this position. Once entering a ward of the hospital at Port Elizabeth, I could not help remarking on its being bright and cheery. "Yes," said my friend, "it has a fine northern aspect." "You, of course, mean southern, not northern, out-look," I blandly corrected, calling out a good-natured laugh over my forgetfulness of where I was. I have left myself no room to tell of a visit to Bishop Gray's tomb, and of the impression he has left upon the Church of South Africa, or the controversy bequeathed by his faithfulness to the diocese of Maritzburg; another time perhaps I can.

PERSONAL MENTION.

All letters regarding the Pine Ridge Mission, South Dakota, should for the present be sent the Rev. Chas. S. Cook at Pasadena, Cal.

The Rev. Francis A. D. Launt, A. M., of Auburn, N. Y., has accepted the rectorship of St. David's church, Philadelphia, Pa., and enters upon his duties soon after Easter.

TO CORRESPONDENTS.

HURON.—1. Dr. Wirgman's "Notes on the Sevenfold gifts of the Holy Spirit" has been published in England. Write to Messrs. E & J. B. Young, 4 Cooper Union, New York City, and they will get it for you. 2. Thank you. The paragraphs you refer to have been crowded out for a time, but will reappear shortly.

SENEX.—It is not necessary that the altar should be covered by hangings. The colors may be used in vestments and dossals. If desired there might be a narrow frontal for the altar.

S. B. E.—1. There is no Scriptural warrant for the office of Archbishop. It is an arrangement of the Church for its better organization and administration. 2. We do not know what you mean by a 'short cape.' The Eucharistic vestments are amice (which may be the vestment you mean) alb, stole, maniple, and chasuble. 3. The translation of the Psalter in the Prayer Book is from the Bishops Bible. 4. A good form of a responsive grace at meals is, Psalm cxlv: 15-16, with the *Gloria Patri*.

L. B. H.—The Fund for Relief of Widows and Orphans of Deceased Clergymen, secretary, Elihu Chauncey, 22 East 22nd St., New York.

M. L.—"Roper's Kalendar" gives precedence to the Feast of the Annunciation.

SUBSCRIBER.—We never heard of such a thing as "any valid reason for not celebrating the Holy Communion during Lent."

TENEMAN.—Some bishops authorize a form for receiving Romanists into the Church upon renunciation of errors. Roman Confirmation is generally recognized, though there are some bishops who do not.

A CORRESPONDENT, "W. B.," wants to know the name of the poem, "Who stole the rest away." One verse is "Cluck, cluck, said the hen." Another correspondent asks for the name of the author of the hymn, "Life is the time to serve the Lord."

E. S. T.—We agree with your remarks, for the most part, but there seems to be a very general consensus among our readers that the single work mentioned is not a fit book for our young people.

J. E.—We cannot possibly send proof to writers of the "Lyrics." If they wish any changes or corrections made, they must send them at once. The labor given to this volume is already ten times more than was anticipated.

ORDINATIONS.

Mr. William Morrison was ordained to the diaconate, in Trinity church, Wilmington, Del., on Tuesday, March 10th, by the Bishop of Delaware. The sermon was preached by the Rev. Stuart Crockett of St. Stephen's church, Washington, D. C., on I Tim. iii:15, "The Church of the Living God." The candidate was presented by the rector, the Rev. H. Ashton Henry. The service concluded with the celebration of the Blessed Sacrament. Mr. Morrison was formerly a Presbyterian Minister, and a graduate of Dee College, Ireland, and of Princeton University, N. J. He will spend a year as Assistant at St. Paul's, Washington, D. C.

A CAUTION.

A man, by name Robert Wilson, colored, who is going round with a letter purporting to be from Howard University, Washington, D. C., and collecting money to enter the same as a student of the ministry, is a fraud. A letter received from the Treasurer of the University says: "Please publish the man as a fraud. There is no such person."

ARTHUR HESS,
Framingham, Mass. Rector St. John's.

OFFICIAL.

THE Church Congress of 1891 will be held at Rhyl, in North Wales, Oct. 6, 7, 8, 9. Address all communications and suggestions to the Hon. Secretary, Church Congress Office, Rhyl, England.

BIRTH.—At Holy Trinity rectory, Sussex, N. B., the wife of the Rev. Henry W. Little, of a son—Albert William Selwyn.

OBITUARY.

KENNEDY.—Entered into rest, on Sunday, March 8th, 1891, Virginia Beverly, daughter of the late Martin G., and Mary Chew Kennedy, of New Orleans, La.

"Eternal rest, grant unto her, O Lord."

MEAD.—Died at New York City, Friday, March 13, 1891, Jane Townley, wife of the Rev. George Nelson Mead, 244 East 19th street, New York. Grant her eternal rest, O Lord, and let light perpetual shine upon her. Funeral at the church of the Transfiguration, New York, March 16th, at 2 P. M.

APPEALS.

I NEED money to meet the expenses of the ever-growing Mid-Western Deaf-Mute Mission. REV. A. W. MANN, General Missionary, 123 Arlington street, Cleveland, Ohio.

ST. JOHN'S HOSPITAL, Fort Smith, Arkansas, now incorporated as a diocesan institution, is greatly in need of increased accommodations. We are obliged to refuse patients constantly for lack of room. We are now trying to secure land, and erect a permanent building. The Church people of Fort Smith will pay for the land ($3,000) if the Church people throughout the country will help us with the building. Kindly remember us in your Easter offerings. Address, REV. GEORGE F. DEGEN,
Fort Smith, Arkansas.

THE Order of Brothers of Nazareth (incorporated), earnestly appeal to Churchmen and others interested in charitable work, for funds to aid them in placing permanent buildings upon land recently given to them; $35,000 is needed to erect a house for the Brothers, a Home for Consumptive Boys, a building for educational and industrial training for boys, and a chapel.

Brother Gilbert Superior of the Brotherhood, 521 East 120th st., New York, will gladly furnish all further information desired.

Visitor—The Rt. Rev. H. C. Potter, D. D., LL. D.
Treasurer—Mr. Edw'd P. Steers, President Twelfth Ward Bank, 153 East 125th st.
Assistant Treasurer—Brother Gilbert, Superior O. B. N., 521 East 120th st.
Finance Committee—Mr. Donald McLean, Attorney and Counsellor-at-law, 170 Broadway: Mr. V. M. Davis, Assistant District Attorney, 32 Chambers st., 109 West 129th st.

APPEAL FOR CHURCH MINERS AT SPRING HILL.

The recent appalling colliery disaster at Springhill Mines, in which one-hundred and twenty-two souls were suddenly called to meet their God, has dealt a dreadful blow to the Episcopal congregation at Springhill. Twenty-eight Churchmen were killed. Eleven widows and about fifty orphans have been bequeathed to our congregation by this calamity. In three Church households, three members from each house were carried to the church and to the grave. The sounds and sights of woe have overwhelmed us. For three long years have we appealed to "the household of faith" for help to build a church and a hospital for our miners. We had hoped to have begun building operations this year, but this sudden blow has stunned us, and killed local aid. We implore our brethren to liberally help us at once to erect the church and hospital, and to strengthen our work for Christ, in these districts of danger. The work has the recommendation of the Rt. Rev. Bishop Courtney, the Rev. Dr. Dix, and many other clergymen. Subscriptions should be sent to

W. CHAS. WILSON,
Springhill Mines, Nova Scotia. Rector.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

The appropriations are $108,000 more than last year's contributions, yet up to March 1st the contributions received were $16,000 less than at the same time last year. How many will promise, as they are able, a definite sum over and above their usual contributions? How many will promise hundreds? How many will promise thousands? How many will make Easter offerings for the missionary work of the Church?

MISCELLANEOUS.

FOR RENT, Sept. 1st, house with ten rooms, adjoining St. Mary's School, Knoxville, Ill. Plenty of closets, cemented cellar, lawn, garden, etc., $20 per month. Address REV. C. W. LEFFINGWELL, Knoxville, Ill.

ORGANISTS and Choirmasters desiring positions; and Clergy requiring cultivated and efficient Organists and Choirmasters, or experienced Churchmen to organize choirs, will secure full information on application to the Secretary, AMERICAN CHURCH CHOIR GUILD, 830 Warren Ave., Chicago, Ill.

WANTED.—An experienced matron for a school of 80 girls. Building new, with all modern conveniences. Must be a Churchwoman and ready to assume charge in September. Address R. P., care LIVING CHURCH.

A YOUNG active clergyman, now rector of a parish of 160 communicants, desires a parish east. Acceptable preacher and Sunday school worker. Address "RECTOR," care THE LIVING CHURCH.

WANTED.—A home in a refined family as housekeeper, companion, or to take care of an invalid, at a reasonable salary. References exchanged. Address H., 505 Ohio Levee, Cairo, Ill.

ORGANIST and choirmaster of St. Paul's church, Chicago, ex-organist to the Chicago Diocesan Choir Association, desires re-engagement where Church music receives especial attention. Chicago or large eastern city preferred. Churchman. First-class solo organist and accompanist. References unexceptionable. FRED A. SELF, 5423 Monroe ave., Chicago.

WANTED.—In a Church school, for the next academic year, beginning Sept., 1891, a master to conduct the Military Department and teach English branches. Must be a communicant. One preferred who can play cabinet organ and lead the singing in the school services. Address "HEADMASTER," care of THE LIVING CHURCH.

WANTED.—The following diocesan journals to complete files: Albany, 1888; Alabama, 1887; Kentucky, 1889; Minnesota, 1883; Nebraska, 1884; North California, 1886', 87, '88; Ohio. 1885, '87, '88; Texas, (North), 1888, 89, '90; Texas, 1884, '85, '86, '88; Vermont, 1890. Please forward to the REV. E. H. RUDD, secretary, Knoxville, Ill.

THE St. Agnes' Guild of Calvary church, Chicago, furnish vestments, embroideries, etc. For estimates address the Rev. W. H. MOORE, 975 Monroe st.

SANITARIUM.—The health-resort at Kenosha, Wis., on Lake Michigan (established 33 years), offers special inducements to patients for the fall and winter. New building, modern improvements, (elevator, gas, etc.), hot-water heating. Elegant accommodations. Chronic diseases; nervous diseases; diseases of women. Address THE PENNOYER SANITARIUM, N. A. PENNOYER, D.D., Mmanager.

RECTOR wanted for a mission recently established at Oak Cliff, which is a beautiful suburb of Dallas, Texas, and contains now a population of 6 000, living in elegant residences. A reliable subscription list of $900 has just been made, to which some $200 or more is likely to be added at once. The Sunday-school is flourishing, and has already developed a large class for Confirmation. An active clergyman could soon raise the mission into a parish, as the population is likely to be doubled within a year or so, and by a similar class of residents. The people there and at Dallas are cosmopolitan, many being from the North and West. Address C. E. MASON, care Billington Furniture Co., Dallas, Texas.

ROCKFORD SEMINARY desirous of offering an education to girls of limited means has adopted a plan for reducing living expenses that is common in colleges for men. A cottage has been given for this purpose which will be fitted up as a club house with rooms for about fifteen students; they will have the use of a dining-room, kitchen, and laundry. It is thought that with the help of one servant the students can do all the work of the house and not give more than two hours each day of their time. Besides a nominal sum paid to the seminary for tuition, furnishing, etc., the expense to each student will be regulated, according to the club method by the style of living which they as a family may chose to adopt. The seminary will have sufficient oversight of the management of the club to ensure a hygienic as well as an economical mode of living. A teacher will reside in the house, and the students will be subject to the same regulations as govern students in the main building.

A WINTER PARADISE.

At the very time when the people living east of the Rocky Mountains are having their most disagreeable weather—February, March, and April—California is reveling in her most delightful season. The harvesting of the orange crop, the plains and hills ablaze with wild flowers, the fruit-trees in riotous bloom, all the flower gardens aglow with roses, the fine balmy days and delicious ocean breezes, all combine to make a picture the charms of which cannot be equaled in all the world. The number and variety of the hot and cold mineral springs are not equalled by the whole of Europe put together, for in California there is a natural remedy or relief for every ailment. Even the bare fact of being in California, among a people so hearty and prosperous, and amid scenes and conditions so novel and beautiful and winsome, cheers the heart, stimulates the mind, and brings new vigor to the body. One may go to California by New Orleans and the "Sunset Route," or by Salt Lake and the Ogden Route, the favorite line with a dining car service equal to that of any first-class line in the country, or by Portland, Or., and the "Shasta Route." Any desired information will be furnished by the following agents of the Southern Pacific Company: T. H. Goodman, Gen. Pass. & Tkt. Agt., San Francisco, Cal.; E. Hawley, Asst. Gen. Traffic Mgr., 343 Broadway, New York, N. Y.; W. G. Neimyar, Gen. Western Agent, 204 Clark Street, Chicago, Ill

CHOIR AND STUDY.

CALENDAR—MARCH, 1891.

22. 6th (Palm) Sunday in Lent.	Violet
23. MONDAY BEFORE EASTER.	
24. TUESDAY BEFORE EASTER.	
25. WEDNESDAY BEFORE EASTER. ANNUNCIATION B. V. M.	White
26. MAUNDY THURSDAY.	White
27. GOOD FRIDAY,	Black
28. EASTER EVEN. Violet (White at Evensong)	
29. EASTER DAY.	White
30. MONDAY IN EASTER	
31. TUESDAY IN EASTER.	

After years of recrimination and intemperate controversy, in the press, European and American, the hotly discussed bill for the establishment of an International Copy Right, has become a law. It slipped through the hands of the politicians in some unaccountable way at the last moment. The gratuitous and exasperating charge of "piratical publications," is henceforth dead beyond a peradventure. The terms of the Act are sharply drawn, and sharply inclusive, as any one may see for himself. Sec. I. says:

> The author, inventor, designer, or proprietor of any book, map, chart, dramatic or musical composition, etc., or of a painting, drawing, etc., shall, upon complying with the provisions of this chapter, have the sole liberty of printing, re-printing, publishing, etc., and in the case of dramatic composition, of publicly performing or representing it, or causing it to be performed or represented by others, and authors or their assigns shall have exclusive right to dramatize and translate any of their works for which copyright shall have been obtained under the laws of the United States.

In Sec. 3, it is provided that no such literary or art production duly copyrighted, shall be imported in evasion of proprietary rights, while the concluding Section (13) stipulates

> That this act shall only apply to a citizen or subject of a foreign State or nation when such foreign State or nation permits to citizens of the United States of America the benefit of copyright on substantially the same basis as its own citizens, or when such foreign State or nation is a party to an international agreement which provides for reciprocity in the granting of copyright, by the terms of which agreement the United States of America may at its pleasure become a party to such an agreement. The existence of either of the conditions aforesaid shall be determined by the President of the United States by proclamation made from time to time as the purposes of this act may require.

Mr. Gilder, editor of *The Century Magazine*, says that

> "The general effect of the law will be to increase all literary values. Under its operations authors will have a wider market, and the publishing business will be strengthened and improved. I regard the bill as a good thing for the producers of literature wherever the law is made reciprocal. It is a long step forward in the march of civilization. No other single device could be so sure of giving an impetus to the literary art. It is a great pleasure to feel that at last the stain of literary piracy has been removed from the American flag."

We may, at last, congratulate ourselves that the swollen currents of meretricious literature, that of "Ouida" and her sort, from which we have suffered such social and moral devastation, will be reduced to mere driblets. The masses of simpletons henceforth are not going to pay roundly for their vile delectation. It is the cheapness and universality of it, that has made this reek and pestilence of foreign degradation formidable at home. Novels have constituted nine-tenths of these alleged literary piracies and henceforth they will be practically restricted to the prosperous few, who need not count their dollars. Nothing could be more welcome to right-minded lovers of art than the protection accorded to pictures, musical compositions, and statuary. Henceforth we shall not be grieved or disgusted with the prostitution of cherished master-pieces of the painters and designers' art, by unscrupulous showmen and hucksters. Such pictures as the "Angelus," *e. g.*, will no longer be dragged in the mire of mercenary exploitation.

The many friends of the late Dr. Swope, so long priest in charge of Trinity chapel, New York, will hear with gladness that a plan is being rapidly matured for the erection of a very beautiful memorial altar and reredos in the sanctuary, to be wrought in alabaster marble, after excellent designs by Mr. Charles C. Haight, whose exquisite plans in the new chapel of the General Theological Seminary are universally admired. The estimated cost is $10,000.

MAGAZINES AND REVIEWS.

Saint Mary's, a paper for girls. Published monthly by Saint Mary's Ward, G. F. S. (which being interpreted is, Girls' Friendly Society), Boston, Mass.; February. It is a kindly fortune that sends this stray number of a distinctly valuable and helpful periodical within our reach. Its contents are invigorating spiritually, and encourage a fine social relation among young girls and women, who, chiefly as wage-earners, stand in such need of co-operative fellowship and encouragement. "St. Mary and the Doves" fills the opening page, and the Rev. Edward Osborne could have made no lovelier offering of pastoral counsel. There is a pleasing variety in its contents, and excellent suggestions for others who would promote the movement in new places. The cost of the little monthly is only 25 cents a year, and its circulation must greatly encourage a deeply religious movement.

The Palladium, St. Mary's School, Knoxville, Illinois. Why the January number, and this only, should have reached us passes conjecture. Certainly THE LIVING CHURCH may be permitted to recognize the promise and healthy indications of a finely ordered, educational home life as they disclose themselves in this pretty little sheet. There is plenty of cheer and playfulness, with not a few glimpses of fine literary predilection, unostentatiously vouchsafed; *e. g.* the neatly-turned Spenserian verses, "The Provincial Synod." There is a decidedly *verse*-atile spirit abroad at St. Mary's—indigenous and "to the manor born"— a fine illustration of literary "heredity," if we may trust our pretty distinct remembrances of the rev. rector's well-tuned lines of long ago. But there is more prose than verse, and it is lucid and graceful.

Scribner's Magazine, March. The Stanley adventures in Africa continue to interest American, as well as European readers, as may be seen in Mr. Montgomery Jephson's article, "Our March with a Starving Column," which opens this number. The narrative has the convincing force of a diary. It abounds in startling incidents, perilous and shocking in turn, until we are forced to ask whether the scientific and political results of such an ill-starred expedition are worth such sacrifices of human life. It seems to us a morbid taste that finds entertainment in such recitals. "The Half-White" is a short, intensely dramatic story, by Mrs. Robert Louis Stephenson, not unworthy of her husband's magic pen. E. S. Nadal writes sketchily of "London and American Clubs," opening up an unknown world to the uninitiated multitudes. Sir Edwin Arnold's concluding paper on "Japonica—Japanese Rays and Thoughts" will be read with not a little regret, in that we are to have no further disclosures of his sympathetic life-studies among this most interesting people. Such disclosures, to have value, imply the poet-artist spirit, such a spirit as this brilliant writer brings to his literary work. Delightful passages abound, as this, for instance: "But where else in the world does there exist such a conspiracy to be agreeable; such a wide-spread compact to render the difficult affairs of life smooth and graceful as circumstances admit; such fair decrees of fine behavior fixed and accepted for all; such pretty picturesqueness of daily existence; such lively love of nature as the embellisher of that existence; such frank enjoyment of the enjoyable; such tenderness to little children; such reverence for parents and old persons; such wide-spread refinement of taste and habits; such courtesy to strangers; such willingness to please, and to be pleased? The eye is not less delighted perpetually in Japan by graceful and varied costumes, than the hearing is gratified by those phrases of soft, old-world deference and consideration which fill the air like plum and cherry blossoms falling. It stands to fact that there is no oath or foul interjectionary word in Japanese." There are shades and shadows in Sir Edwin's pictures of this half aboriginal, primitive type of life; and alas! where are they wanting? But they are immeasurably less revolting and fateful than those darkening our own daily life, here in the heart of Christendom.

The Century Magazine, March, gives for a frontispiece an admirable portrait of Bryant at his meridian. Elsewhere there is almost a glut of Western frontier adventure, with a group of Fremont Exploration, early Californian life, papers, some five in all. Indeed, California and its chapters of history, before and after the conquest and annexation, have flooded the two or three later numbers, something to the detriment of the larger interest of a literary, miscellaneous monthly. The leading article, so far as general interest is concerned, is undoubtedly "The Century Club," by A. R. Macdonough, and its reminiscences will find ready welcome among the thousands who have shared its charming hospitalities. Much more might have been made of its principal personage and first President, the late Galion C. Verplanck, the *arbiter elegantium et literarim* of his day, who, unfortunately, has left no representative among modern *Centurions*, of accomplished, highly educated Christian gentlemen, who know how to adorn and dignify a leisurely life. There are portraits, too, of Daniel Huntington, the artist, for so long time President, and of Bishop H. C. Potter, now First Vice-President, although hardly enough of a "club-man," *per se*, to figure so prominently. The new edifice just completed, and inaugurated on West 43d street, near Fifth avenue, and in the heart of the up-town club world, is figured in a fair engraving—not so good as the current "Scribner" picture, by the way. It is designed by McKim, Mead, and White, and must be accepted as the most admirable structure of its class in the metropolis. The memorabilia of the "Century" are capable of indefinite extension without any flagging of interest, because they are woven out of the finest life of the best men of the last fifty years and more, who have figured in metropolitan life. In these sadly changed times it is much to be desired, but hardly to be looked for, that the old traditions may find a perennial revival in the transplanted and grandly housed "Century" of to-day, and the future. Memories of the Rebellion struggle, unwholesome and bitter, again come to the front, in "Plain Living at Johnson's Island, Described by a Confederate Officer," with a liberal sprinkling of illustrative memoranda—pen and pencil. It would not do to pass by the Talleyrand disclosures, uncovering as they do, with suicidal candor, the cleverest diplomat, the shrewdest statesman, and the most ignominious hypocrite of all times and countries.

Harper's New Monthly Magazine, March, has a plate from Mr. Abbey, Antipholus of Syracuse, "Teach me, dear creature," Comedy of Errors, as frontispiece, Mr. Andrew Lang's wordy comment thereupon, with a generous garnish of Mr. Abbey's illustrations, appearing further on, a venture which to lovers of Shakespeare, and of illustrative art, proves rather disappointing. Mr. Abbey certainly fails to exhibit that keen, shrewd sense of characterization, found in his "Herrick" studies years ago. These tableaux have an irrepressible stagey, perfunctory air, and are wanting in the earlier inspiration of the "Herrick" studies. Theodore Child, the ubiquitous, supplies the opening article, "The Argentine Capital," and with such graphic independence, that voyageurs in quest of graceful and refined living will give that capital and country a wide offing. It is unpleasantly obvious throughout Mr. Childs' South American studies, that Roman Catholic Christianity is a wretched falsification of all pure and ancient ideals, where it has undisputed sway over manners and morals, even as it is in Italy and Spain to this day. "March Days" is the title of a few delicious stanzas, quite irregular in structural form, but full of various melodies and exquisite figures, and artistic graces, that seem spontaneous in their naturalness and sufficiency, by that very reserved, over-reticent poet, Richard E. Burton, with whom the secret, subtle power of the adjective is an intuition. Mr. Burton will bear any amount of study and meditation. He seems to us poetically akin to the late Sidney Lanier, of beloved memory. There is an ingenious story by Mr. Brander Matthews, clever, but by no means masterly, as any may see who strikes the trail of "Wessex Folk," shortly afterwards, by Thomas Hardy, that prince of story-tellers, whose tranquil descant gathers up, unconsciously, into a picturesque group or tableau, at every halting place. "The Literary Landmarks of Edinburgh," by Laurence Hutton, with numerous illustrations after Mr. Pennell, rather washy, free-hand drawings, invites the reader along familiar paths and by-ways, among the homes and haunts of worthies and celebrities, of whom the world is not soon likely to be weary. Edinburgh is literally honeycombed with memorable nooks and half-hidden courts, where the picturesque, the archaic, and the memorable, await intelligent exploration. "The Editor's Study" opens with a delightful monody on dear Charles Lamb, of course deep as a well, and soundly appreciative; and then oddly enough modulates rather abruptly to Mr. Ward McAllister's amusing volume, "Society as I have found it." Mr. Howells puts a pin deftly through the fascinating monstrosity, and adds it to his accumulated specimens of truth-loving analyses; and could the fascinating monstrosity feel or "see 'itself' as others see it," there would be a gracious and spirited squirming. Mr. Howells winds up with other autobiographers: gentle Joseph Jefferson, Chester Harding; and lastly, George W. Smalley's brace of "*Tribune*-Correspondence" volumes, quite as rich in their tracings of modern London life, as old Samuel Pepys of the same London and its life, long ago.

"Harvard College During the War of the Rebellion," is the subject of a fully illustrated article by Captain Nathan Appleton, which stands at the front in the March number of the *New England Magazine*. There are portraits of many of the heroes, including an interesting one of James Russell Lowell, and many Harvard views. An illustrated article by George H Stockbridge, on the "Early History of Electricity in America," deals with the work of Franklin, Henry, Morse, Vail, Page, and Farmer. This is the first of a series of illustrated articles on electricity to appear in this magazine. Mrs. Henrietta L. T. Wolcott writes on "Window Gardening." Mr. William Henry Downes contributes an interesting article on the "Photographic Illustration of Poetry," illustrated by six fine full-page reproductions of the photographs awarded first prizes by the American Photographers' Association, in the recent "Evangeline" and "Enoch Arden" competitions. William M. Salter has a paper on the "Problem of the Unemployed." Professor Jameson's "History of Historical Writing in America," is this month devoted largely to George Bancroft. "In an Old Attic," is

another of those charming papers on old New England home matters, which are a feature with this magazine. There is a generous supply of fiction and poetry.

Our American magazines doubtless lead the world in beauty of illustration, in enterprise of management, and in attractiveness of contents; and their excellence is recognized in England, as is indicated by the large circulation which they have there. It is pleasant to note that this appreciation is reciprocated by American readers, who value the more quiet and instructive tone of the less costly English periodicals. It is not that the latter contain more information or didactic teaching, but they seem to have a tendency and purpose to awaken thought, and inspire with better motives the daily life, in a degree not yet attained in our periodical literature of this class. The price may also be taken as one element in their growing popularity in this country, although in this respect, considering the extent and fineness of the work, our American magazines are the cheapest.

The English periodicals which seem to merit especial commendation, for popular reading, are *The English Illustrated Magazine*, published in this country by Macmillan & Co., New York, subscription price, $1.75 a year; *Cassell's Family Magazine*, and *The Quiver*, Cassell & Co., New York, each $1.50 a year; and the papers published by The London Religious Tract Society. "Boy's Own Paper," "Girl's Own Paper," "Sunday at Home," and "Leisure Hour." The price of each is $1.75 a year; sole agents in the U.S., Fleming H. Revell, Chicago: 140 Madison St.; New York: 11 Bible House. All these are handsomely illustrated, and abound in short and serial stories, and in practical and instructive papers.

Biblia, for March, has among its articles, "The latest Results of Oriental Archæology," by Prof. A. H. Sayce; "Ancient Egyptian Monuments," by Henry Wallis; "Excavations in Egypt," by W.M F. Petrie; "Discoveries at Thebes," by Isaac Taylor, LL D.; "Potiphera, and Similar Names," by the Rev. H. G. Tomkins. This monthly is to be enlarged with the April numoer. [Meriden, Conn]

For Book Notices see page 842 and 843.

THE VACATION CLUB.

BY ADA J. TODD, PH. D.

VI.—THE STARS.

"What is that bright star out there in the west, Miss Lacey?" asked Will Bentley one evening when the Vacation Club were sitting on the piazza, and, strange to say, there had been silence for a few minutes.

"That is not a star at all," was the answer, "that is the planet Jupiter."

"But what is the difference, Miss Lacey," said Bess, "it looks just like any other, only brighter."

Mabel looked shocked. "Don't you remember, Bess, how often Miss Arnold explained the difference when we were studying Astronomy?"

"Oh, well," said Bess, "I never stop to think back for three or four years and see if I have ever studied about it. It is easier to ask questions. But what is the difference, Mabel?"

"Well, I think one moves and the other does not."

Then Miss Lacey came to the rescue and said. "That is right, Mabel, if you mean apparent motion. If you watch Jupiter from week to week, you will see he is making his way among the shining bodies about him, but their relative positions never change. That is, they seem to rise, cross the sky, and set, but always at just the same distance from each other, while Jupiter is sometimes near one and then near another. Do you see the red star just below? that is Mars, and his path among the stars can be traced still more easily than Jupiter's, because he is nearer to us and moves faster."

"There are two red stars near together".

"Yes, the upper one is Mars. You can see some difference in appearance, too. Look through this glass"; and she produced a small telescope, which had been lying unperceived by her side.

"Miss Lacey always carries a concealed weapon of some sort," said Will.

"You will see quite a difference now," said she to Mabel. "Look at Jupiter first and then at some star near it.

"The planet does not twinkle now, but the star looks just the same," said Mabel.,

"Now try the red stars."

She did so and had no difficulty in deciding which was Mars.

"Now while the others take the glass, see if you cannot distinguish the difference without the glass."

"Oh, yes, I see now plainly. But what makes the difference, Miss Lacey?"

"The twinkling of the stars is due to the effect of the different densities in the layers of atmosphere through which the light must pass. They are so far away that it is only a point of light, one ray, which reaches us, and this is made wavering or twinkling; but the planets being nearer, send a beam of light which does not show this effect so plainly. They both have a swift forward motion, but no matter how long we watch the stars, we see them at the same relative distance from each other because they are so far away. But the planets are quite changeable, sometimes going forward and sometimes backward, apparently, which puzzled the ancients greatly because they had not found out that the planets revolve around the sun. Mars, for instance, was west of Jupiter a little while ago; now he is east, while Venus, who does not get so far from the sun, is sometimes ahead of it as morning star, and sometimes behind, as evening star. But what is the real difference between a star and a planet, Frank?"

"The star is self-luminous, and shines by its own light, but the planet is a dark body and shines by reflected light."

"Yes, our sun is a star and a representative of all. Just think what a wonderful universe we are looking out into! The great fiery body that we call the sun, with eight planets and their twenty satellites or moons, about one hundred and fifty minor planets, the meteoroids and zodiacal lights—all these form the solar system. And then outside are innumerable stars, each one probably the center of a system of its own; comets sailing hither and thither, and nebulæ to show us how the worlds are made. The nearest star of them all is so far away that it takes its light three and a half years to reach us, and yet light travels at what rate?"

"186,000 miles a second," said John.

"Think of the distance if you should reduce three and a half years to seconds and multiply by 186,000! And that is the nearest star. From Polaris up there, the Pole Star, the light does not reach us for twenty-five years, so that what we now see left it twenty-five years ago, and if the star were destroyed last year we would still see it for twenty-four years to come."

They were silent for a moment trying to imagine the depths of space through which that ray of light had come, and then Fred said:

"I know it is called the North Star, Miss Lacey, but I don't know why it is."

"The poles of the earth and its equator extended, make their counterparts, the poles and equator or equinoctial of the celestial sphere whose circumference is the circle in which the heavenly bodies seem to be set. This star is only one and a half degrees from the north celestial pole, and so is used as a guide."

"But I don't see it, Miss Lacey," said Bess. "Where is it?"

"You all know the Great Bear or Big Dipper? Imagine a line drawn through the last two stars, called the pointers, and extended, the first star it reaches is Polaris."

"Yes, I see it—not very bright."

"No, it is of second magnitude. The stars are classified according to brightness into magnitudes, although the lines are not very strictly drawn. Can you trace the Little Dipper from it? Polaris is the last star in the handle. The two "Dippers" you will always see in the north, for they belong to the Circumpolar Constellations which never set. The North Star here is 41½ degrees above the horizon—the height of it determines the latitude—and all stars within that distance of it will revolve around it without going below the horizon, and so are called circumpolar. The principal constellations besides the two Bears or Dippers, (Ursa Major and Ursa Minor) are Draco, Cassiopeia, and Cepheus. Draco winds between the two Bears, and its head is that parallelogram to the right of Ursa Minor. Cassiopeia or the Lady's Chair, is in the Milky Way opposite Ursa Major, and Cepheus is above her with its principal stars, rather faint ones, forming the letter K. Let us find them."

After everyone was satisfied he could see them plainly, Nellie inquired why they were so named.

"Principally from a fancied resemblance to mythological characters. The Bears were Callisto and her son Arcas, the first because she had offended Juno, and Arcas, who was a hunter, because ignorantly he was about to shoot his mother when Jupitor took pity on him and placed them both in the heavens. Draco is the Dragon whom Cadmus slew, and whose teeth he sowed when the armed Spartans sprang up. Cepheus and Cassiopeia are husband and wife, and the rest of the family—the daughter, Andromeda and her husband Perseus—are on the other side of the Milky Way. Cassiopeia rashly boasted of her daughter's beauty, and they are obliged to hang head downward a part of the time as a punishment. Perseus carries in one hand the head of Medusa, whom he slew, and in this is the variable star, Algol, which is of the second magnitude for two days and then in three and a half hours sinks to the fourth, returning after the same length of time to its first brightness. See! it is at its brightest now. It is just opposite the half circle which is called the segment of Perseus. Andromeda is marked by these stars stretching in a long line from it and seeming to form a handle to the immense square in the south east, called the Square of Pegasus. These belong to the Northern Constellations, those above the Ecliptic. But let us turn to the west again and see those that will soon set. There is Venus, the rival of Jupiter. She is one of the most beautiful ornaments in the sky, sometimes shining so brightly as to cast a shadow, and frequently is seen in full daylight. We have the three brightest planets in sight now, Venus and Mars, in the west, and Jupiter toward the east. Mars is now in a favorable position for observation, but little can be seen of the 'canals' which were so much talked about at its last favorable opposition."

"What is opposition?" asked Bess.

"Some other time I will tell you. I want you now to see the constellations and we shall have no more time than is necessary to find them."

"They thought the canals were artificial, didn't they?" said John, who was a great reader, "and argued that Mars is inhabited."

"Yes, and even conjectured what kind of inhabitants, but the change in appearance has upset calculations. In 1877 Prof. Hall of the Washington Observatory, discovered that Mars is accompanied by two small satellites, which are called Deimos and Phobos. The latter is remarkable for its nearness to the planet and its velocity, it makes its revolution in about three hours and a half."

"What is the red star near it?"

"That is Antares, or rival of Mars, as Will could tell us the name indicates. It is the brightest star of Scorpio, in which Mars now is. It looks more like a kite than a scorpion, I think. This is the scorpion which bit and killed the hunter Orion, when he bragged that he could overcome all animals; and that he may have no more fear, it does not appear above the horizon when he does. It is one of the zodiacal constellations through which the Ecliptic passes."

"I don't quite understand, Miss Lacey," said Annie, who was delighted to be as favorably situated for observation as the others, this time.

"The Ecliptic is the path of the earth around the sun, or, as it seems to us, the sun's path around the earth. This is at varying distances from the Equinoctial, or Celestial Equator, which I spoke of a while ago, but never more than 23½ degrees at the solstices or farthest points north and south; and in two places, the Equinoxes, it crosses the latter. This is what people mean when they speak of the sun crossing the line. A belt extending eight degrees on each side of the Ecliptic is called the Zodiac, and it is divided into twelve constellations, called zodiacal. In these the planets are always found, because their orbits lie in about the same plane as the Earth's path, and eclipses always occur in it, whence its name."

"Now I understand. Can we trace it?"

"Half of it is always above the horizon. Sometimes below and sometimes above the Equinoctial. It is now below."

"But where is the Equinoctial?"

"The North Pole, I said, is 41 degrees from the horizon, and the Equinoctial is 90 degrees from it, so it must be 41 degrees from the zenith, which is the point just overhead. Can you measure down about four degrees, or 49 deg. from the horizon up? Yes, that is about it," as Will pointed. "Now, the sun is near the Summer Solstice, and is probably about 120 degrees from the meridian, going around in its daily path, so I judge the Equinox, or place of intersection, must be 30 degrees from the meridian."

"What is the meridian?"

"The straight line passing from the north point through the zenith to the south point. When the sun crosses it each day, it is noon. Now we will begin with Leo on the western horizon, it is almost down, but still we can see its sickle, containing Regulus in the handle, and Denebola, a second magnitude star, at the other end. Next is Virgo, with its bright star Spica, and containing the autumal equinox. Then Libra, which is on the west of the meridian, Scorpio, with Mars, which we have just looked at, Sagittarius, or the Milk Dipper, in the Milky Way, containing Jupiter and Capricornus, which is just rising. Now, between these and the Circumpolar are the Northern, the brightest of which we will find, now, so that you can trace them all summer. If you begin with Sagittarius, in the Milky Way, and trace the way back to Cassiopeia, midway you will find Cygnus, or the Northern Cross, which is almost always in sight. Its brightest star is Deneb. Do you see it?"

"Yes," after some hesitation. "But what *is* the Milky Way?"

"I will leave that till next time, for you to think and read about. West of Cygnus, do you see a parallelogram with a bright, blue star near it? That is Lyra, and the star is Vega, which, 2,500 years from now will be the pole star. On the other side of the Milky Way is another bright star, Altair, in the constellation Aquila; you see it? Now, look above and you will see a little diamond, Delphimes, popularly called Job's Coffin. Low in the west is Bootes, with the orange-colored star, Arcturus. Bootes is a hunter chasing the bear around the Pole; and his dogs, Canes Venatici, go ahead, but are not clearly marked. Look carefully about 20 degrees northeast of Arcturus, and you will see an almost perfect semicircle, composed of half a dozen stars. This is Corona Borealis, or what, Will?"

"Northern Crown," said Will.

"Yes, one of our prettiest constellations. I think, now, we have seen all the conspicuous constellations and stars in sight at the present time. The Ecliptic is so low now that we do not see the brightest Southern constellations. Now try to remember these, and trace them by yourselves, and we'll talk some more about them some night. I have two books upstairs, which I will let you take to answer the questions I hadn't time for to-night, if you are in a hurry."

"I can see all Jupiter's moons through the glass now, Miss Lacey."

"Then you see what met the wondering eyes of Galileo, when he looked through the first telescope at the miniature Copernican system, hung up there as if to prove his theory that it does move."

"Oh, I see a shooting star," from John and from Will.

"Miss Lacey, how can stars shoot?"

"They don't," said Miss Lacey. "Good night."

(To be continued.)

THE HOUSEHOLD.

MID-LENT.

BY F. BURGE GRISWOLD.

"Jesus said: Make the men sit down."

Divine compassion! Ah, how sweet,
A Saviour's heart of love to meet!
"He knoweth our infirmity";
No human want escapes his eye.

"Like as a father," pities He
Our weakness and our misery;
And when with weariness oppressed,
His tender thought provides a rest.

"Make them sit down." O gracious word
From lips of our Redeemer heard!
The earnest, simple uttering,
Would comfort and refreshment bring.

But Jesus adds his bounteous good,
And feeds us with all needful food.
Our bodies and our spirits share
His constant and His loving care.

VIRGINIA DARE.

AN AMERICAN ROMANCE OF THE 16TH CENTURY.

BY E. A. B. S.

(*Copyright 1891*).

CHAPTER VII.

She had eyes of sunniest English blue.
She had tresses of golden hair,
Her cheeks were tipped with the hawthorn's hue;
Her name, Virginia Dare.

Manteo, true to the faith he professed, forgave and forgot, or rather he never spoke of his warning or Ranteo's strange visit to Roanoke; when he understood that the white tribe were in trouble, and had fled to him for protection, he solemnly held out his hand to Mrs. Dare, then handed her a long red pipe, seeming to take it for granted that she filled her father's place. She puffed bravely at it for a few minutes in sight of all Manteo's warriors, who watched her with a strange awe; then he took the pipe from her and led her to a wigwam, where she was to live. All the refugees were provided for by the Indians.

The autumn days slipped by and the winter came, it was a mild winter, even for that part of the country, and as it broke and the first mild, balmy spring days came, the settlers began to watch for the governor's return. Day after day they looked, but the mild spring melted into the heat of summer, and yet he did not come.

Hopeful Kent and his boat load that left Roanoke in such a hurry that night, had never been seen or even heard of; they had either been drowned or captured by Wanchese's men. Autumn again began to paint the trees yellow and red, yet no sign of a sail; the men were growing discontented, and gave up watching for the ships they would never see, and went more ardently at their grumbling.

One night nearly fifteen months after Gov. White and his fleet had left the shore of Virginia, the men's discontent which had been smouldering like a choked fire, burst into a blaze of defiant rebellion, and on that same night they slipped away in the darkness. Sixty of the men whom Manteo had sheltered and cared for more than a year went to Wanchese. Barnes was the leader in this as in the former troubles; but he did not tell the men all he meant to do; he knew them too well to expect them to agree to anything so base as this plan. In truth, he meant to betray Manteo. Wanchese listened to his proposal with disdain and distrust, then he cried, "Such a dog shall not live!" and with a blow of his tomahawk Barnes fell dead. Many of the men were killed, others were branded and kept as slaves.

Life was more quiet and peaceful after the discontented were gone. Of course there were sad hearts among the women and children, for a while, for some had lost husbands and fathers. The weaker ones broke down utterly with the life of exposure and hardship. More than one grave had been made; the Indians looking on in awe and wonder at the Christian burial. Mrs. Dare had learned many Indian words, and in a quiet way she had done much for the neglected women and children, for there were such among those poor savages, as there are to-day in our own civilized towns and villages; and in that way she won not only their hearts, but the hearts of the men also; there is no surer way in the world to a man's heart than through his children.

All this time the baby Virginia grew. The soft down on her round head had changed to a halo of golden curls. Her eyes had grown large and deep like the sea; sometimes a sparkling, laughing blue, and sometimes almost a gray when a cloud of sorrow crept across her little horizon. She was not afraid of anything, and nothing seemed to harm her. The cold rain or the hot sun never made her ill; she seemed to open like a flower, gaining strength and beauty from all that nature gave. One day when swinging in her willow cradle under the blue sky, laughing and playing with her toes, as children do, the old woman or mother of the tribe, bent and wrinkled, browned and weather-beaten, came slowly up the hill with several of the squaws. Patience sat on the ground holding the baby Elizabeth who, as soon as she saw the old squaw, gave a wild cry of fear, and buried her face on Patience's shoulder, moaning and sobbing. The old woman shook her head and passed on to the willow cradle. Little Virginia looked up at the ugly old face for some time, as if she were studying it. Then she stretched out her tiny white hands with a pretty baby laugh. The squaw bent over the cradle; Virginia cooed and smoothed the brown wrinkled cheek; a murmur of delight passed through the group of Indian women. Mrs. Dare who had come to the door of the wigwam, lifted the baby from its cradle, and tried to put her in the old Indian's arms, but she drew back, clasping her hands and muttering as she looked up towards the sky. The other squaws acted in the same way. Ranteo who had just come up, explained to Mrs. Dare that his people had never seen a papoose with blue eyes before and they would not touch it, for they thought it must be a spirit. From that day Virginia received presents of all kinds, from the skin of a bison to the wing of an eagle. Her baby clothes were worn out long ago, and she lay wrapped in skins, like any papoose.

She was a little more than a year and a half old when Howe went with Gage to see if there was any sign of Gov. White's fleet. They never came back. Life went on quietly at Croatoan. The men went to their hunt, or, in their gaudy paint and war toggery, went to fight. The women beat out their vessels, or wove baskets, and dried skins. The children played at their sham wars, or went on their imaginary hunts, or sang their songs full of myths and mysteries.

The summer that Virginia was three years old, she was playing under the willow trees outside the wigwam with little Elizabeth, whom she had nicknamed Beth, and whom she was truly fond of; the only one in the world who loved the fretful, delicate child with a love that was not mingled with pity. They were playing quietly together, when a squaw, holding a little boy by the hand, came near and stood watching them. Beth at once stopped playing and began to cry, while Virginia smiled at the little boy, who was several years her senior, and held out her hand, saying: "Will you come play?" He came to her, but stood more like a soldier on duty than a child ready for play. The two looked curiously at each other for several moments. The boy, pointing to Virginia's great blue eyes and then to the blue bird he held in his hand, exclaimed: "Onaissa! Onaissa!", then he laid the bird on her golden curls; and when, after a long play he went away, the squaw, who had charge of him, urged him to take the bird back, for it was the most loved of all his toys. He shook his head and angrily refused. He was Iosco, Manteo's son, and after that he came often to the willow tree and played with Onaissa, as he called her. As she grew older and was able to play with Iosco and the other Indian children, she was known among them only as Onaissa.

Virginia was nearly six when Mrs. Dare began to give up all hopes of seeing the English ships that were to bring her husband and father. The hard, rough life of exposure had made great changes in the young and beautiful woman who had sailed from England a happy bride only a little more than seven years before. She looked twenty years older; her wavy brown hair was gray; her complexion was burnt and sallow. She lived only for her little daughter, and what good she could do among the poor heathen, who fairly worshipped her. She had taught Virginia to read. When six years old, the child knew all the old familiar Bible stories, and she could sing many of the old hymns and Psalms. Thus the education of the first American-born child slowly progressed.

The squaw who waited on Iosco, whose name was Adwa, was very fond of both children; her own, she said, had all gone to the Happy Hunting Ground. She would tell them stories by the hour, while the three children sat listening breathlessly, for Virginia always insisted upon bringing Beth in for whatever was going on. As the squaw sat and parched the corn, she would tell them of Mondamin and how the young Indian fasted and prayed for no selfish purpose, but for the profit of his people; and how he wrestled with and conquered Mondamin, because of his prayer to the Great Spirit. Or as they sat by the water she would tell them how the Puk-Wudjie fed the great fish, or how they killed Kwasind. Or they would watch the clouds clear away after a storm, and Adwa would tell them how the little flowers that died on earth bloomed again in the rainbow. As they sat in the growing darkness, watching the little fire-flies, she taught them the Indian children's good-night song:

Fire-fly, fire-fly, bright little thing,
Light me to bed, and my song I will sing!
Give me your light, as you fly o'er my head,
That I may merrily go to my bed.
Give me your light, o'er the grass as you creep,
That I may joyfully go to my sleep.
Come, little fire-fly, come, little beast,
Come, and I'll make you to-morrow a feast.
Come, little candle, that flies as I sing,
Bright little fairy-bug, night's little king,
Come, and I'll dance as you guide me along,
Come, and I'll pay you, my bug, with a song!

Beth could not learn the song; in fact, she had learned very little of the Indian language, while Virginia spoke it quite as well as English. In return for Adwa's tales of Indian lore, Virginia would often tell the Bible stories she loved so well, old fables, or wonderful fairy tales; she even taught Iosco her favorite hymn. In this way the first six years of her life were passed, and her intellect and imagination were developed. In the same proportion she gained strength and vigor from the active games of the Indian children. She could climb a tree as nimbly as a squirrel, keep up with any child of her own size in the race, scramble down a steep cliff, or run over a narrow bridge formed only of a branch, as if she were in truth an Onaissa. Her life was light-hearted and sunny; no cloud of sorrow had yet obscured its baby brightness. But a dark cloud was fast gathering. Even when the cloud had broken away, the sun would never again be as bright as it had been before.

(To be continued.)

LETTERS TO THE EDITOR.

SEWING SCHOOLS FOR BOYS.

To the Editor of The Living Church:

I have read with much interest, all that has been said in your paper about sewing schools, and up to date I have seen nothing about the boys, though I confess that the idea of boys and sewing schools does seem somewhat incongruous.

My first experience with boys learning to sew, was many years ago, when I was learning. There was a boy taught at the same time, who afterwards received a first premium at a State fare for embroidery; and although he is now cashier of a National bank, not very far from Chicago, he has never regretted having learned. How many men are glad to be able to sew on a button when away from home. Several years ago I went to visit a sewing school in a Southern city, and saw two forlorn little boys tucked away behind the superintendent's desk, to be out of the way, with no one to help them except when the superintendent could come to them for a moment. I went right to work with those two, and in a few months I had thirty-five names on my roll, with an average attendance of twenty-five each week.

In the two years that I taught my class, each boy hemmed two handkerchiefs, made one base ball, one set of table mats for hot dishes, pasteboard covered with light cambric and cheap white buttons sewed on in fancy patterns, one pair picture frames, two kites, crimped paper mats and fans, fancy baskets, taper holders, and plaques, for Christmas; and the older ones made shirt waists for themselves, all except the button holes, and one boy made an apron for his mother, with an outlined design in each corner. Besides the work, they learned one or two texts each week, committed to memory several Psalms and had nearly finished the alphabet of the Bible, that is, three verses beginning with each letter of the alphabet. They were taught more about the Bible than I ever heard taught in any Sunday school. They were taught cleanliness, order, and obedience, and many hymns, and little songs, particularly temperance songs, and the marching in and out had just enough military touch to hold their interest. Those boys were all children of poor parents and none of them received any religious training except what we gave them.

The only reward was a word of praise from the superintendent, the only punish-

ment was to have their work taken away for the rest of that afternoon, and yet, every Friday, wet or dry, they were on hand, ready to try to be good for the two hours, one for work and one for instruction. All work when finished was given to the makers.

A LOVER OF LITTLE BOYS.

"MANUALS OF CHRISTIAN DOCTRINE."

To the Editor of The Living Church:

In reply to the inquiries of Mr. Brown in THE LIVING CHURCH of March 7th, allow me to say, first, that I really know of no possible way of making the length of a lesson suit all the members of one particular class. Granting (as I do in the preface) that many of the lessons in the "Manuals of Christian Doctrine" are altogether too long for ordinary use, the remedy, in my judgment, is not in making them shorter in the book; I consider that it is better to supply a maximum for each grade rather than a minimum, or even a low average, leaving it to the discretion of the rector or teacher what portion shall be studied by all. It is really unfair to the brighter scholars to give them only just what a fellow-pupil, but their mental inferior, is capable of learning readily.

I think, however, that probably the difficulty of which Mr. Brown complains might be met by using a lower grade of the Manuals. My own experience, indeed, shows me that only a few classes in a school are capable of using the "Middle." I hope that Mr. Brown will also remember that, as the books are not meant to be thrown aside like leaflets at the end of a year, but to be studied for several successive years, there is not the same necessity for learning on any one occasion every portion of the lesson.

In regard to the matter of "issuing leaflets, as is done this year," I would say that this is a mistake. Messrs. James Pott & Co. are now publishing a new set of "Bible Lessons for the Christian Year," and "Picture Lessons for the Christian Year," prepared by me, but they are not issued as leaflets. They are published in quarterly numbers, each number containing thirteen lessons sewed in an ornamental cover. Next year they will be in more permanent form. Of course it is quite practicable for teachers or scholars to tear apart each leaf and thus make "leaflets" of them, but this is done on their own responsiblity and is not in accordance with the judgment of their author in regard to what is either reverent or wise.

Permit me also to say that this new series, so far from being meant to supplant (as Mr. Brown seems to think) the "Manuals of Christian Doctrine," is intended to supplement them, following the same definite lines of Church doctrine, and illustrating from week to week the same portions of the Church Catechism.

WALKER GWYNNE.

Augusta, Maine.

AMERICAN CLERGY IN ENGLAND.

To the Editor of the Living Church:

I have read with interest in your paper of Jan. 24th, of the negotiations between "Father Ignatius" of England and the Bishop of Long Island, concerning a license to officiate. Having spoken of the American canons touching such cases, your article concludes: "Similar canons are in force in the English Church, and are based on ancient Catholic usage." With the gentleman himself in question, this letter is not concerned.

It has often seemed to the writer that the American Church has rather freely admitted foreigners of every degree to her innermost bosom, from every British possession in the wide world, if only in orders, and, with open arms, hailed them as brethren of the one Faith, never waiting to consider whether this kindly sentiment was reciprocated or not, nor thinking of the worthiness and the just claims to consideration of some of her own sons at home, (than whom, none are better), without going so far afield. The writer having been abroad over a year, is steadily officiating in the Church of England, in London, since his return from Palestine, and is in a position to know the law here on that subject, and is glad there is a faint resemblance at home of the stringency exercised on this side. The matter is regulated by Parliament. Before 1874, an American bishop, priest, or deacon was allowed to officiate in the English Church for "two days only," and then only by written permission of the bishop of the diocese. On August 7th, of that year, was passed "an act respecting colonial and certain other clergy." We are among the "certain other" clergy. An abstract of such part of this act as applies to those in American orders, follows:

No priest or deacon, not ordained by a Bishop of the Church of England or of Ireland, shall officiate in any church or chapel in England without license from the Archbishop of the province, (for which a handsome fee is charged), and without signing the declaration of assent to the Thirty-nine Articles, the Prayer Book, the Ordinal, the doctrines of the Church of England, and a promise to use the said book and none other. No priest, deacon, or bishop shall perform any of their functions here as above, without, also, the written consent of the bishop of the diocese. Anyone violating this act shall forfeit ten pounds to the Governors of Queen Anne's Bounty, and any incumbent allowing such an offense in his church is subject to a like penalty. An archiepiscopal license may be only for a few months, and does not exceed two years. A bishop's license alone is worthless. No permit of any kind can be obtained, until all the proper credentials are produced.

Though the writer holds half a dozen of these needful special licenses, they cannot be had for the asking. Much stress is laid here on the possession of an academic degree. To officiate one must also give ample references to English clergymen, to whom he is well known, a sort of "character from his last place." To be sure such a connection can soon be found, if one proves acceptable, and he will escape being asked his height, weight, and political views, if he satisfactorily answers all the other questions that can be thought of. Clergymen in English orders going to the United States, have cause for gratitude at the very cordial, almost enthusiastic manner, in which they are generously received.

A. A. BROCKWAY, M. A.

London, Eng., Feb. 23, 1891.

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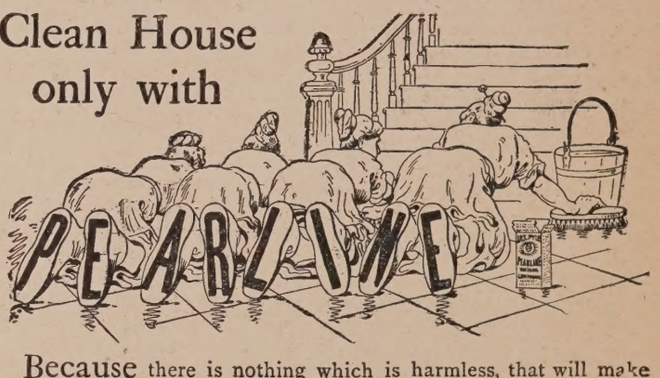

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"When I bought Hood's Sarsaparilla I made a good investment of one dollar in medicine for the first time. It has driven off rheumatism and improved my appetite so much that my boarding mistress says I must keep it locked up or she will be obliged to raise my board with every other boarder that takes Hood's Sarsaparilla." THOMAS BURRELL, 99 Tillary Street, Brooklyn, N. Y.

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Sold by all druggists. $1; six for $5. Prepared by C. I. HOOD & CO., Apothecaries, Lowell, Mass.
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COME AND SEE!

Come! Come!! Come!!! Eureka! Eureka!! I've found it! I've found it!!" "What is it, pray? What have you found? "Why, just what you and I have been looking for so long. It is

AERATED OXYGEN.

It cures all our lingering Throat and Lung complaints. No more Catarrh, nor Colds and Coughs, nor Asthma, nor Hay Fever, nor Bronchitis, nor Lung Diseases, nor Consumption! And it costs only one-third of what any other Oxygens cost. You don wonder now at my glad excitement. Why AERATED OXYGEN is the saviour of both of us." "If that's so, then the quicker we go and call up our suffering friends the better. There's an uncounted lot of them!" "We'll start right off, then. "What a discovery.

Continued in our next.

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Money saved is money made. Remember Salvation Oil the great pain-cure. Only 25 cts.

Why use all the herbs, stews, etc.?—Dr. Bull's Cough Syrup cures coughs and colds.

Easter presents. Composition pictures, "House of Bishops" of 1889, entire, 28 x 42 inches. $10.00. Most perfect group ever made of the conventions. Cabinet Photos of each Bishop. Anderson, 785 Broadway, cor 10th st., New York.

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That the Northern Pacific Railway has made it its direct Pacific terminus, is the best evidence of its merits.

It is possible for a great many to get in now at low figures, as the Northern Pacific Railroad will not reach South Bend till the end of the year.

CALIFORNIA.

There is no doubt about the real value of that extraordinary country. Thousands are going. By taking a seat in a Palace car at the Dearborn Station any afternoon, you can go to San Francisco, Los Angeles, or San Diego without changing cars. This provided you take the SANTA FE ROUTE. You do it without changing cars, and in twenty-four hours less time than by any other line.

A little book comes to us from Geo. H. Stahl, Quincy, Ills., filled with statements from those who have used his Excelsior Incubator. There are hundreds of these statements, many of them facsimiles, therefore not to be doubted, and all of them show a wonderful success in the use of the Incubator. One says, from 200 eggs he hatched 192 chicks, another from 800 eggs 650 chicks, another from 100 eggs, 101 chicks, (sworn to). These are but samples of what prove conclusively that there is money in the machine.

GOING TO CALIFORNIA.

A person can take a seat in a palace car at Dearborn Station, Chicago, any afternoon and go over the Atchison, Topeka, and Santa Fe Railroad to San Francisco, Los Angeles, or San Diego, without changing cars.

The fast express on this line makes at least twenty-four hours quicker time to Los Angeles than any other line, and in fact the Santa Fe is the only thoroughly comfortable route to take.

The office is at No. 212 Clark street.

Coughs.

"Brown's Bronchial Troches" are used with advantage to alleviate Coughs, Sore Throat, Hoarseness and Bronchial Affections. 25c. a box.

What the WORLD says OF THE NORTH SHORE LIMITED.

"It's all right except the name," said an incoming traveler at the Grand Central Station, as he cast his eye up at the clock and saw that his arrival had been sharp on time. "I have just come in on the 'North Shore Limited,' but it should be the Heavenly Shore, Unlimited. It is as near heaven as I expect to get on this earth, and as for limits, why, there are none, either in speed, comforts, appointments or anything else about that train." The delighted traveler stepped into a cab and rattled away in a happy mood after his pleasant entry to the metropolis.

The train which had so justly excited the admiration of the experienced traveler was the new one recently established between the New York Central and Michigan Central railroads. Every afternoon at 4:50 it hauls out of the Forty-second street station, and just twenty-four hours after it rolls into the Chicago station, in time for its passengers to keep dinner engagements there. The train is made up of Wagner buffet, smoking and library, sleeping, dining, and drawing-room cars built expressly for this service. They represent the best possible outcome of the car-builder's art, and every appliance for ease and safety has been drawn upon in the construction of these rolling luxuries. Once off on the flying trip the passenger does not suffer the least annoyance, passing over such an easy graded and curveless route as these two roads combine to make. The vestibule arrangement of the train makes it thoroughly comfortable and luxurious from end to end, and the day spent on the trip from the sea-side metropolis to the great city by the lakes could not pass more pleasantly at the best appointed hotel. The meals served are from choice menus, with all that is substantial and delicious in the great markets at either end of the line. The sleeping arrangements include well-heated, ventilated and lighted cabinets, where the utmost privacy and ease may be enjoyed.

The cost of all these luxuries and travel to the individual passenger is very low, indeed, even were it for far less facilities, in all that makes rail voyages enjoyable; but on this train the strong and terse praise of the speaker quoted in the opening of this paragraph was not at all misplaced.

—New York World, Oct. 22, 1890.

FREE TO LADIES
A MODERN HYGIEAN.
A BOOK CONTAINING ARTICLES ON
SENSIBLE DRESSING.
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By Caroline M. Dodson, M. D., Philadelphia, President National Woman's Health Association of America; Oscar B. Moss, M. D., Kansas City; Mrs. Annie Jenness-Miller, New York; and other eminent writers upon this important subject.

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TIMELY SUGGESTIONS.

TREATMENT FOR COLDS.—Generally speaking, additional warmth is desired, and this can readily and safely be secured in numerous ways. The feet should be bathed in warm water, to which a little mustard may well be added, a warming drink should be taken, and the patient be securely covered in bed in a warm room. The drink to be employed may depend upon preference. Hot lemonade is excellent and simple; the old-time "composition," pepper-tea, Jamaica ginger, or Davis' pain killer, are all standard and good. This treatment will doubtless induce a generous perspiration and a sound night's sleep, "breaking up" the cold, though in severe cases a repetition may be necessary. Any of these methods are more effectual than dosing with alcoholic beverages, and safer. A thorough warm bath should be taken after the sweating process is over. Other treatments which may be used with good results, are as follows: Taking a steam bath and wrapping in dry, hot blankets for the night's sleep, will often be found sufficient without other treatment. Simpler still is the getting into profuse perspiration by active exercise and immediately getting into a warm bed. Sponging the body with warm salt water, and sniffing hot salt water up the nostrils every two or three hours will sometimes be found sufficient for a cold in the head. Drinking plenty of flaxseed tea, in which licorice root and raisins have been steeped, with slices of lemon added, is a very pleasant treatment. This is especially recommended in case of indicated bronchial trouble. Some patients find relief from a few drops of camphor on sugar, dissolved in water, others find the taste of camphor repugnant. The inhalation of ammonia or menthol gives relief to a head cold, while in case of soreness of the throat, a gargle of cold water in which mustard has been dissolved, in the proportion of a teaspoonful to a tumbler of water, gives good results. Another remedy for affection of the nasal passages is a snuff made of equal parts of loaf sugar and alum powdered together.—*Good Housekeeping.*

CHAPPED LIPS.—Many are troubled with chapped lips and fever blisters; for this we have a simple, but unfailing, remedy which we always keep on hand; ten drops of carbolic acid in a tablespoonful of glycerine. When the first stinging sensation of a fever blister is felt, apply it immediately and it will kill it. A lip salve can be made from the following recipe: Mix with two tablespoonsful of sweet oil a lump of sugar dissolved in one and one-half tablespoonfuls of rosewater, add a piece of spermaceti half the size of a walnut, simmer in a vessel set in hot water, and turn into little boxes, which can be had at any druggist's.

THE USES OF HOT WATER.—A strip of flannel or a napkin, folded lengthwise and dipped in hot water and wrung out, and then applied around the neck of a child that has the croup, will usually bring relief in ten minutes. A towel folded several times, and dipped in hot water, and quickly wringing and applied over the toothache or neuralgia, will generally afford prompt relief. This treatment for colic works like magic. There is nothing that so promptly cuts short a congestion of the lungs, sore throat, or rheumatism as hot water, when applied promptly and thoroughly. Tepid water acts promptly as an emetic, and not water taken freely half an hour before bedtime is the best cathartic possible in the case of constipation, while it has the most soothing effect upon the stomach and bowels. The treatment, continued a few months, with proper attention to diet, will cure any curable case of dyspepsia. Headache almost always yields to the simultaneous application of hot water to the feet and back of the neck.

A SEA-BATH IN WINTER.—People who are fond of sea bathing in summer should know that in winter a most effective and, yet simple, substitute for sea water is a cup of rock salt dissolved in warm water and added to the bath. A warm salt bath of this kind is the most refreshing tonic for an exhausted body. But don't go out of doors after taking it. Just before going to bed is the right time.—*Ladies' Home Journal.*

THE smooth-faced ladies' cloths will be worn throughout the spring, and whether light or dark, should be sponged before making up, to prevent spotting with moisture. To do this, first tear off the selvages, then lay the cloth, with the glossy side uppermost, on a piece of very wet cambric the width and length of the dress pattern of cloth. Fold or roll these together smoothly, making a large compact roll of the whole, and put in a warm place to dry, as over the register or near the fire. Professional tailors sponge by a dry process, steaming the cloth around a cylinder of hot water, then drying it quickly on a dry hot cylinder.—*Harper's Bazar.*

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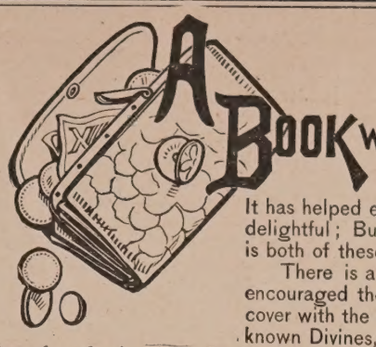

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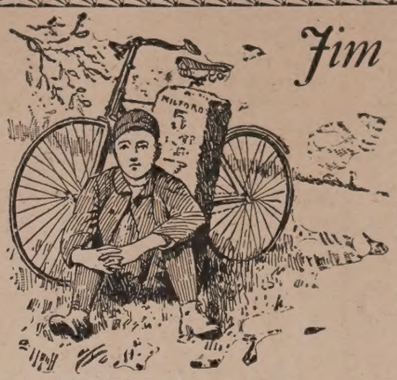

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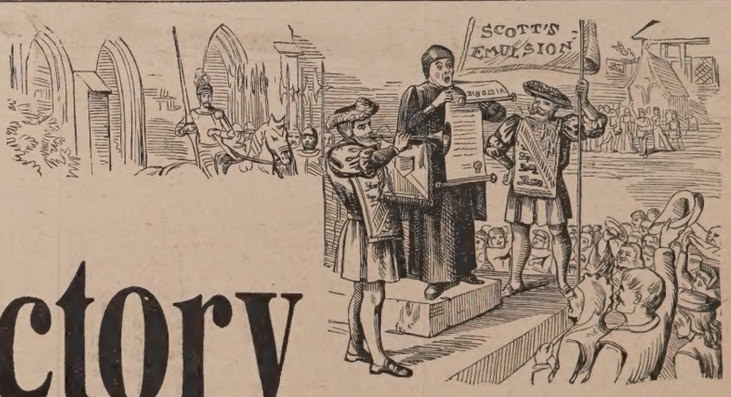

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